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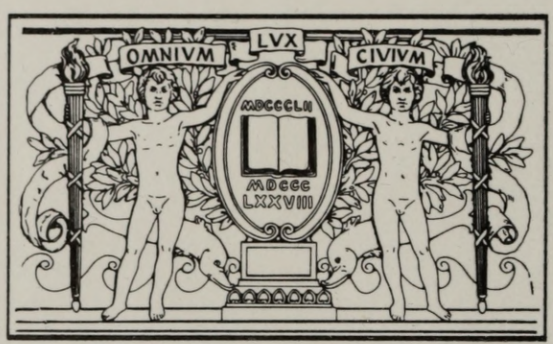

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The Travelers
Grace and Larry Walker

TRAVELS in SEARCH of an ANCESTOR

with genealogies of the Tompkins, Kingsley, Kirkland, Langlands, Arnot, Roemer, Martin, Alleman, Colver, Edmonds, De Bevoise, Van Lodensteyn, Balharry, and Walker families.

by

GRACE TOMPKINS WALKER

Fairfield, Connecticut 1975

ACKNOWLEDGMENTS

I am most grateful to my husband for his interest in this project and for his willingness to include these family sidetrips in our travel plans; to our daughter, Elizabeth Walker Geyer, for her helpful suggestions and the final typing of the manuscript; to our granddaughter, Laura Geyer, who typed the original draft; to the Rev. Canon Arthur C.E. Suffrin, Vicar of St. Mary's church, Pirton, Hertfordshire, who looked up the early Kingsley records for me and provided many interesting details on the early history of Pirton; to my cousin, Christian Frederick Martin the III, who helped me in my research in Nazareth, Pennsylvania, and to the Genealogical Society of the Mormon church in Salt Lake City in whose library I found a wealth of material.

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TO OUR GRANDCHILDREN

Laura, Walker and Joanna Geyer
Elizabeth, David and William Walker

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HISTORY has always fascinated me. Even as a child, I had a great curiosity about the past, the history of our country, and in particular, my ancestors. I was interested in learning about their native lands during the period just before and after the discovery of America. Where were my ancestors and how were they living when the great events of history took place? What motivated them to leave their homelands and take the long and arduous trip to America? These were all intriguing questions to me.

When I was a child, my mother told me the story about several old pieces of china, two sugar bowls, and a teapot. In 1897, she had placed notes in them naming their original owners, her great-grandparents in Nazareth, Pennsylvania. I treasured these pieces, as well as an old Worcester tea set brought from Scotland by my Scottish great-grandparents, because they were tangible links with the past.

When my aunt, Grace Tompkins Gerrard, passed away in 1957, I received her personal possessions. One of the interesting items was a large envelope containing her notes with all the information she had acquired of her English father and Scottish mother. I thought it would be a simple project to write down all I knew of each family line.

I have been working on the history of my family for more than seventeen years and have found genealogy to be a fascinating hobby. I have spent many hours in the genealogical sections of libraries in San Francisco, Los Angeles, New York, Bridgeport, Connecticut, and the Moravian Archives Library in Bethlehem, Pennsylvania. I have made many trips to Salt Lake City where I had great success in the Genealogical Library run by the Mormon Church in searching parish records, wills, and probates which they have on microfilm. I have also visited county record offices in England. At Pirton, Hertfordshire, Pitstone, Buckinghamshire, England, and Baumbach, Germany, we searched the original parish records.

All this made it possible for me to trace the various branches of the family much farther than I would ever have thought possible. It also gave my husband, Larry, and me the oppor-

tunity to meet a few of the people of these villages and towns. They always seemed pleased at our interest in their town and received us most cordially. These personal visits were highlights of our travels.

ENGLAND

THE TOMPKINS FAMILY

John Tompkins — m. — Anne _____
Pitstone, Buckinghamshire
d. 8-15-1754
d. 10-29-1758

Humphrey Tompkins — m. — Elizabeth Green
Pitstone — 11-1-1744 — Marsworth
d. 1801, Ivinghoe — at Whipsnade Beds.
Farmer

John Tompkins — m. — Elizabeth Heley
b. 5-6-1753 — 12-26-1782 — of Edlesborough
Pitstone — Edles-
Butcher — borough

Thomas Tompkins — m. — Louisa _____
b. 10-9-1791 Pitstone
d. 5-4-1826 Pitstone
Butcher

John N. Tompkins — m. — Mary Ann Kingsley
b. 3-10-1814 — 2-4-34 — b. 6-1814, Tring
d. 8-11-1892 — Pitstone — d. 7-1866
Cleveland — N. Royalton, O.
Meat Packer

Henry Tompkins — m. — Euphemia A. Kirkland
b. 1846 N. Royalton — 6-1869 — b. 1850, Alva, Scotland
Ohio — N. Royalton — d. 1927, Cleveland, O.
d. 1899, Cleveland
Meat Packer

John A. Tompkins — m. — Mattie E. Roemer — Harold F. Gerrard — m. — Grace E. Tompkins
b. 10-20-1871, Cl. — 12-8-1897 — b. 11-11-1876, Cl. — b. 10-27-1877
d. 3-13-1960, Cl. — Cleveland — d. 4-20-1921, Cl. — d. 8-12-1957
Meat Packer

m. (2) Florence Cooley
b. Cleveland, Ohio

J. Everett Tompkins
b. 12-8-1898
Cleveland
m. Dorothy Kuhles

Lawrence E. Tompkins
b. 8-29-1900
Cleveland
m. Margaret C. Magee

Grace E. Tompkins
b. 2-9-1904
Cleveland
m. Clarence C. Walker

JOHN TOMPKINS — b. 1753 Pitstone, Buckinghamshire — had three brothers:
Humphrey
Thomas
Francis

THOMAS TOMPKINS — b. 1791 Pitstone — had brother Humphrey who later married his widow, Louisa.

JOHN NEWTON TOMPKINS — b. 1814 Pitstone — had two brothers and one sister:
William
Edward
Louisa who married _____ Darvill
Thomas Tompkins (a half brother) — b. 1831
Maria Tompkins (half sister)
Elizabeth Tompkins (half sister)
Mary Tompkins (half sister)
Jane Tompkins (half sister)

HENRY TOMPKINS — b. 1846 North Royalton, Ohio — had ~~three~~ four brothers and three sisters:
Newton — b. 1836 — married Eunice Traves and lived in Iowa
William — b. 1840 — married Belinda Eastman and lived in Iowa
George Kingsley Tompkins — b. 1844 — married 1. Emily Bradley ?Aurelia Gorsline and lived in Chicago
Mary Ann — b. 1842 — married James Teachout and lived in Iowa
Caroline Augusta married Arthur Wilson
Elizabeth married Chester Rich and lived in Astoria, Oregon

Thomas Tompkins married Sarah Welch

THE TOMPKINS FAMILY

MY maiden name was Tompkins and according to the name dictionaries, this name seems to be found almost entirely in the county of Buckinghamshire, England.

My great-grandfather, John Newton Tompkins, was born in Ivinghoe, Pitstone, Buckinghamshire. On our second trip to Europe, when we had our own car, we spent several days at The Rose and Crown Inn at Tring and visited the old church in Ivinghoe.

The Vicar was out of town, but his daughter invited us into the Vicarage and gave us coffee in the garden and looked up the old records for us but with no success. However, we were told that the Pitstone church was even older, dating from Norman

St. Mary's Church, Pitstone, Buckinghamshire

times. After we returned home, I wrote there and the warden looked up the records for me and found the christening record of John Newton Tompkins in 1814. He also found his marriage to Mary Kingsley of Tring in 1835 and the Tompkins line as shown in the chart back to a John Tompkins who died in 1754. It is interesting to note the way the name John has been repeated every other generation.

Interior of St. Mary's, Pitstone

On a later trip we visited the Pitstone church and met the warden who took us through it and pointed out its most interesting features. In one corner there was a small leper's window where lepers could come to listen to the service. The chancel floor has some tiles which are six hundred years old, some with Latin inscriptions. The beautifully carved pulpit dates from the 16th century, and some of the pews are as smooth as satin from the centuries of use. In the vestry there is a large wooden chest, thought by one authority to date from the 13th century. There are three massive locks on it. Three different individuals would hold the keys so that it could be opened only in the presence of

all three. The parish registers in which the Tompkins records were found are stored in here. The baptismal font is said to be the original.

13th century chest in St. Mary's, Pitstone

In a booklet showing the history of the church, I found that my great-great-great-grandfather, John Tompkins, was the church warden in 1785.

The present village seems to have grown away from this small church. The warden thought this might have been due to one of the terrible plagues which killed so many people. Houses might have been burned down to combat the infection, as occasionally walls are found in plowing the neighboring fields. One old windmill stands not far away, and there is a moat which surrounded one of the ancient farms.

I had read that some old Buckinghamshire marriage licenses were in the Bodleian Library at Oxford University, so in 1969 we spent a night there at the Randolph Hotel and enjoyed walking around and seeing all the old University buildings.

At the Bodleian Library, where we asked for these old records, we were referred to Duke Humphrey's Library and found that it was a beautiful long room with a beamed ceiling and deco-

rated panels which had been given by Duke Humphrey in 1444 and had been restored in 1963. We were disappointed to find that these records had been removed from here and placed in the County Record Office in Aylesbury, Buckinghamshire, and our schedule did not allow us time to go there. But in 1970 we visited this record office, and I was very pleased to find the record that John Tompkins was married by license to Elizabeth Heley in Edlesborough on December 26, 1782. One of the witnesses was Humphrey Tompkins, a brother, and all signed their own names. This was quite an accomplishment in those days as many could not write and had to sign with a cross. Also, those who were married by license rather than by banns were a little above the average.

Edlesborough Church, Buckinghamshire

We visited the Edlesborough church and found it to be a beautiful stone church, an impressive sight on a high chalk hill. The Vicar came in while we were there and pointed out all the interesting details. It was built in the early 14th century, and it contains two very old and valuable monumental brasses, one dated 1395 in memory of the first rector of the church, and the other dated 1412. We bought small copies of each.

Memorial brass in Edlesborough Church

Ivinghoe and Pitstone are adjacent villages, but Ivinghoe is more attractive today as it contains the old church and across the road from it the old Tudor manor house, restored and occupied by a member of Parliament. Nearby is the old King's Head Hotel also dating from Tudor times. This is a very attractive restaurant today with old beamed ceilings and huge old fireplaces from Elizabethan times. We have eaten here a number of times.

In contrast, Pitstone, which is only about a mile down the road, doesn't seem to have any buildings more than a hundred years old, except for the Norman church and old windmill.

There is a cement factory which uses the chalk which lies just under the surface, and the excavations seem to be coming nearer and nearer to the church.

Grace Ethel Tompkins, John Newton Tompkins and his second wife, Henry Tompkins, John Alexander Tompkins, Cleveland, Ohio, 1887

When John Newton Tompkins brought his family to America in 1841, he bought a farm in North Royalton, Ohio, and also started a packing house in Brooklyn township, now part of Cleveland. Here he was carrying on the same occupation as his father and grandfather, as their records in the parish register refer to each of them as 'butchers.' This business was carried on by my father and brother Everett, until it was finally sold in 1953 after more than a hundred years.

Although the laws of England required baptisms and marriages to be performed in the Established Church until civil registration started in 1837, the family apparently was nonconformist as John Newton Tompkins was said to have joined the

Methodist Church at the age of fourteen. He was a very religious man and was often asked to preach. My Aunt Grace remembered him as an eloquent preacher. He was a trustee of the Brooklyn Methodist Church.

He made at least one trip back to England taking a shipment of pork. On the return voyage, he was shipwrecked off the coast of New Foundland. He told my father that he would have given all the gold in his money belt to be rescued. Unfortunately, I have no details on how he was saved, but somehow he survived and apparently with the gold intact.

John Alexander Tompkins married Mattie Emilie Roemer December 8, 1897, Cleveland, Ohio

THE KINGSLEY FAMILY OF HERTFORDSHIRE, ENGLAND

Elisha Kingsley
d. 1680
at Sandon,
Hertfordshire

m. 1665

Mary ——

Earliest Furrian in Pirton register was Thomas Ferian buried in 1615

John Kingsley
b. 4-25-1666
Sandon

m. 1693 Baldock

Margaret Campe of Sandon

Jonathon Kingsley
b. 1700
Sandon

m. 1728 Rushden

Elizabeth Crouch

John Furrian
d. 8-30-1730 Pirton

m.

Elinor (Hellen)
d. 2-3-1768 Pirton

John Kingsle
b. 1729
Rushden
d. 1776 Pirton
Buried at Tilehouse
Baptist Cemetery,
Hitchen

m. 1756

Mary Cain
b. 1730 Kingswood
d. 1764 Pirton

Thomas Furrian
Pirton

m.

Ruth ——

John Kingsley
b. 1758
d. 1-21-1839
Pirton
Farmer at Walnut
Tree Farm, Pirton

m. 5-3-1779 at Pirton

Mary Furrian
b. 1757 Pirton
d. 3-10-1821
Pirton

George Kingsley
b. 8-11-1782 Pirton
d. 10-19-1823, Tring

m. 2-23-1806

Ann Davies
of Holwell

John N. Tompkins

m. 2- -1835 Pitstone, Bucks

Mary Ann Kingsley
b. 6-2-1814 Tring
d. 7-1866
N. Royalton, O.

KINGSLEY COLLATERAL LINES

JOHN KINGSLEY of Pirton — 1729-1776 — married second Elizabeth Britain of Stotfold, Beds. 5-7-1765. She died in 1810. Descendants lived in St. Ippollitts, Herts.

GEORGE KINGSLEY — 1782-1823 of Pirton and Tring Hertfordshire — had seven brothers and four sisters:

John Kingsley — b. 1780 — married Margaret _____
James Kinglsey — b. 1784
William Kingsley — b. 1788 — married Mary Griffin
Thomas Kingsley — b. 1787 — married Elizabeth Wilson
Charles Kingsley — b. 1793 — married Ann _____
Jesse Kingsley
Joseph Kingsley
Frances Kingsley — b. 1792 — married John Griffin
Mary Kingsley — b. 1785
Sarah Kingsley — b. 1790 — married John Throssell
Charlotte Kingsley — b. 1797 — married John Griffin

MARY ANN KINGSLEY — b. 1814 Tring — had three brothers and one sister:

George Kingsley — b. 1806
William Kingsley — b. 1809
John Kingsley — b. 1818 — married Mary Collins and emigrated to Iowa. Had two sons: Thomas Kingsley — b. 1849, and Frederick Kingsley — b. 1852.
Ann Davies Kingsley — ~~b.~~ 1839 — married Joseph Newens
b. 4-16-1820

THE KINGSLEY FAMILY

JOHN Newton Tompkins of Pitstone married Mary Ann Kingsley of Tring at Pitstone in 1835. According to family tradition, she married "below her station." I have always been curious about this story and for this reason was especially anxious to trace the Kingsley line.

Old street in Tring, Hertfordshire

In looking up the Kingsley name, I found that it was most often found in Hertfordshire, although it is not a very common name even there. One old letter Aunt Grace had saved from her great aunt was postmarked "Tring" which is in Hertfordshire but very close to Pitstone.

On my first visit to the Genealogical Library in Salt Lake City, I found that they had the Tring parish registers on microfilm. This was an unusual piece of luck as they have only been able to microfilm a limited number of these records. Most of them are still kept in the local parish churches or in the county record offices rather than in one depository, as they are in Scotland.

Here I found the christening record for Mary Kingsley in 1815 and the names of her parents, George and Ann Kingsley, of Betlow farm, and his occupation listed as farmer. However, I could not find his christening record or any earlier Kingsleys so it was obvious that this was not the original home of the Kingsleys.

It was not long after this that we made our first trip to Europe. We had a car and driver when we left London for a few days' trip to Stratford and through the Cotswolds.

On the first morning we stopped in Tring and went through the beautiful old church built from the 13th to 15th centuries. The interior is very interesting with a number of carved memorials.

We looked through the churchyard but found no Kingsley monuments. We then inquired at the post office to see if there were any Kingsleys living in Tring. We were referred to a retired farmer whose home was on the main street. We stopped by to see him but found only his housekeeper at home. She told us that he had worked for a Mr. Mead but that he was not a native of Tring, having come from the Hitchen area. Since it was getting near lunchtime, we felt that we had to go on, and also it seemed that he would not be able to give us any useful information.

On our next trip we had our own car and spent several days at The Rose and Crown Hotel in Tring while we did our sightseeing in that region.

The christening records had referred to George Kingsley as a farmer at Betlow in Long Marston in the parish of Tring. We drove to Long Marston and found a small signpost for Betlow at a narrow lane leading through the fields. We followed it for

quite some distance until we came to a very old brick cottage. It was a beautiful Sunday afternoon, and we found the family sitting in the garden.

Betlow Farm, Tring, Hertfordshire

They showed us through the entire house. It had beamed ceilings and a huge old fireplace. The kitchen floor was of large flagstones and this was the oldest part of the house, dating back to the 13th century. The peaked and gabled roof was covered with weathered old red roof tiles. The Manor house had been nearby but had been torn down many years ago. I think George Kingsley probably lived in this farmhouse as he was referred to in various records as "yeoman," and if he had lived in the Manor house, he would have been in the "gentleman" class.

The town of Tring, thirty-one miles northwest of London, is an ancient one, perhaps even of Roman origin, since The Ikeneld Way — an old Roman road — runs near it. At the time of King Alfred, it was called "Treung." It has been the market town for this area for at least six hundred years, having a market day once a week, as do most of these towns today. This would have been where the Tompkins family in Pitstone came to market back through the centuries, since it is only four miles away.

Tring Church, Hertfordshire

The church was built in the old English style in the 13th and 14th centuries, but only the tower survives of this early church. What we see today is mostly 15th century construction. As you enter the church, there is one pillar that has a list of Rectors and Vicars going back for 700 years. One of the monuments to a Lord Mayor of London was probably carved by the famous Grinling Gibbons. It was interesting to find that George Washington's great-great-grandmother is buried here.

The Tring Park estate was built for Nell Gwynn, the mistress of Charles II, and the stables were designed by Christopher Wren. The estate was later bought by one of the Rothschilds.

Tring was a town of 2700 inhabitants in 1841 at the time when my great-grandparents left England for North Royalton, Ohio, near Cleveland. I had traced the Kingsleys to Tring very early in my search, but then I seemed to come to a dead end. I read all references to the Kingsley name and various books on Hertfordshire but without success. I knew that George Kingsley had died leaving young children, but there was no record of his burial in the Tring parish registers.

Finally, in the Salt Lake City Genealogical Library, I found a microfilm on Hertfordshire memorials, and in the Tring New Mill Baptist burial ground, the record of George Kingsley of Betlow who died October 19, 1823, at the age of 41. This was the first indication I had of any Baptist affiliation in the family.

The Hertford County Council in 1909 started a program to have all monumental inscriptions in all cemeteries in the county copied. We realized how important this was when we visited that cemetery in 1970. When we found the Kingsley stone, most of the lettering had flaked off, and we could barely make out the name George Kingsley and none of the other information.

After finding the date of his death, I looked for the probate of his estate and found that this had been carried out in January, 1824, with all the assets valued at under L3000 (a very respectable amount for those days) turned over to his widow, Ann. Finding the burial record was very important because the age — 41 — allowed me to calculate the year of birth, — 1782.

In the Hertford County Quarter Sessions Records, I had looked up all references to the Kingsley name. Here I found reference to George Kingsley of Betlow in 1809 when his tax assessments were lowered to 2s ld to the pound "equal to other assessments in the town of Tring." There were also a number of references to a John Kingsley, farmer, of Pirton, between 1801 and 1833 and other Kingsleys of Pirton.

Finally, in 1968 as a last resort, I wrote to the Vicar of Pirton and asked him to look through the parish registers to see if there might be a christening record for a George Kingsley in 1782. I was delighted when I received his reply, for not only was there the record of George Kingsley born in 1782 to John and Mary Kingsley, but the baptisms of all his brothers and sisters; the marriage of his father, John Kingsley, to Mary Furrian in Pirton in 1779; the marriage of George Kingsley to Ann Davies of Holwell, Bedfordshire, in 1806; and the burial of their two-year-old daughter, Elizabeth, in which it said "of Betlow in Tring" — final proof of the connection. This was the break I had been waiting for, perhaps in the Pirton area I would

find the roots of my Kingsley family.

In May 1969, on our way home from Greece and a Greek Island cruise, we stopped in London and drove to Pirton which is forty miles north of the city and called on the Rev. Suffrin at the Vicarage. He drove us around the village pointing out some of the oldest buildings. We saw a tithe barn on what had been the Rectory farm and another brick and timber barn on the farm next to the Vicarage and a house with a thatched roof and some old Tudor cottages.

St. Mary's Church, Pirton, Hertfordshire

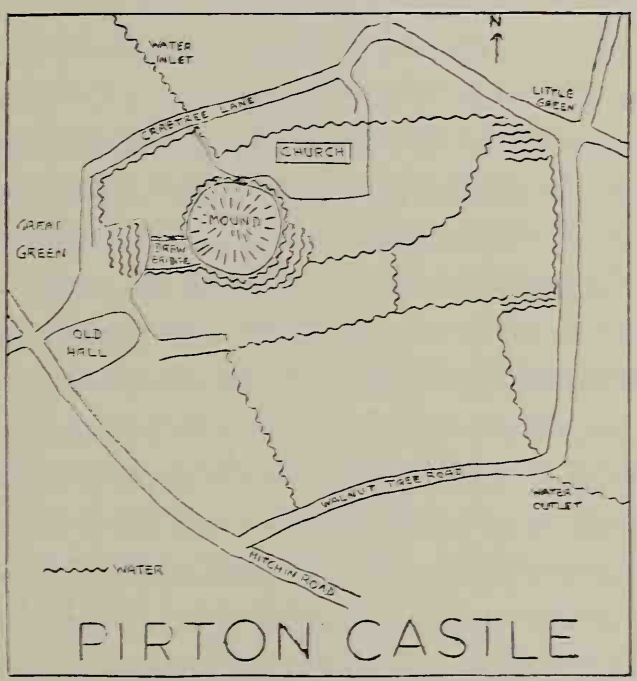
He took us to the old 12th century church and showed us the parish registers where he had found the Kingsley records. It is a lovely small Norman church with a porch added in the 15th century and has the original 15th century wooden door studded with heavy nails.

After we visited the church, we went through the churchyard looking for any Kingsley monuments. Volunteers in the parish maintain the area in beautiful condition. We found a number of stones of more recent date. When we reached the section nearest the side of the church, we found two large monuments —

John Kingsley, died January 21, 1839, at age 81 (making his birth date 1758); and Mary Kingsley, died March 10, 1821, at age 64 (making her birth in the year 1757). These were large monuments confirming my impression that John Kingsley was an important man in the community.

Rev. Suffrin told us about all the interesting history of the village. It apparently goes back many centuries to Roman times as Roman jars have been dug up on Pirton Hill. The Ikeneld Way which runs through Tring, also passes near Pirton.

Pirton was an important village even in Saxon times. It was completely surrounded by a moat, and in one place, called Danefield, skeletons have been unearthed, apparently from a battle between Saxons and Danes, still referred to by the local inhabitants as "our war." Here, on this old battlefield, certain wild flowers produce red blossoms.



The village of Pirton as it was soon after the time of William the Conqueror, from "Pirton, Then and Now"

After the Norman conquest, William the Conqueror gave the village to his nephew who built a castle on an artificial hill. The castle is no longer there, but the mound is left to mark the site. There are traces of the inner moat, as well as the outer moat. In

places this widens into a small pond. The main street of the village follows this moat, forming a circle, and the church is in the center of this area. One bridge is called "Coach and Horses" bridge because a lady of the castle was drowned when her coach and horses went off the bridge. Some of the roads have interesting names recalling famous individuals or events — Danefield Road, Bunyan Close, and Cromwell Way.

After our tour of the village, we went back to the Vicarage where Mrs. Suffrin had a delicious tea waiting for us. We then went on our way.

In June of 1970, we took a trip to the Grand Tetons in Wyoming, the only major national park which we had not visited. We went by way of Salt Lake City so that I could spend several days in the Genealogical Library there. This library has grown tremendously since my first visit in 1958. It now has 13,500 miles of microfilm of parish records, probate records, United States and British census records beginning in 1840, and many publications of genealogical value.

On this trip I worked especially on the Kingsley line and was pleased to find the will of my great-great-great-grandfather, John Kingsley, who died in 1839, in the records of the Perogative Court of Canterbury. I had a photograph made of it, and when I brought it home and took the time to study it, I was eventually able to read it. He apparently was a man of considerable property, a yeoman or farmer who owns land. His will and two codicils were carefully written leaving certain specific bequests: an annuity to one son, life use of a couple of cottages to another, the rest in eleven equal amounts going to each of his eight living children and to the children of two deceased sons and a daughter for their education and maintenance.

My great-grandmother, Mary Kingsley, was one of these grandchildren, and the money she inherited probably helped to finance their move to North Royalton, Ohio, in 1841.

Another interesting piece of information I found in the library at this time was about a Kingsley monument in the Tilehouse Baptist cemetery in Hitchen: "John Kingsle died 1776 age 47, Mary Kingsle died 1764 age 34 wife of John Kingsle of

Pirton." There were three other later names on this same monument, one which I could identify as a grandson of John Kingsley (1758-1839). This would seem to prove that it was a family plot. I later proved through the probate records that the above John and Mary Kingsle were parents of the John Kingsley born in 1758, although there is no christening record for him in the Pirton register. The Vicar suggested that this might be due to the parents being Baptists, as they did not believe in infant baptism. This Tilehouse Street Baptist church was a congregation formed by John Bunyan.

We visited England again in the fall of 1970, staying this time at very pleasant small country inns. We spent several days at the Bridgewater Arms Hotel in Little Gaddesden while we looked up some of the family background.

At the Hertford County Record Office, I found one document concerning land awards in Pirton in 1818 which listed about twenty pieces of property belonging to John Kingsley. It also mentioned that he was a trustee of the free school in Hitchen which had been established in 1639 by a sizeable bequest. It had been apparent that this was an educated family, as in all records, such as their marriage record in 1779, they signed their own names. Most of the people in the parish records signed with a cross.

One morning we drove to Hitchen which is the market town just a few miles from Pirton. This also is a very old town and was part of the domain of the King of Mercia, given by Edward the Confessor to William the Conqueror. It is referred to in the Domesday book as Hiz, and this is the name of the small river which runs in back of the church.

I was particularly interested in seeing Hitchen and its church because there were Kingsleys in the parish registers all through the 17th century. The church was built in the early 14th century and it and the churchyard were well maintained. The church was damaged considerably during the Civil War. Cromwell kept some of his prisoners in the crypt.

We had lunch at the old 16th century Red Hart Inn and were told that Cromwell had kept his horses in the stable across the

yard. We visited some antique shops and bought a Georgian toastmaster's glass as a souvenir.

After lunch we drove out to Pirton and called on the Vicar and his wife who were expecting us. We went to the old church again and drove around the village. Then the Vicar took us to call on a couple who were in their 90's, a Mr. and Mrs. Edward Kingsley, living at Rose Cottage at 21 Royal Oak Lane. I told Mr. Kingsley who I was and my interest in learning more about John Kingsley. He immediately got up and removed a small framed picture from his mantel. He told us it was John Kingsley and then proceeded to tell us all about the family. Rose Cottage, where they were living, had belonged to old John Kingsley and was about 300 years old. There was a beautiful garden and the gardener who was working there was also quite an old man.

Mr. Kingsley's grandfather had been the oldest grandson and from the way he could tell us all the details about the family, the names of all the children, their marriages, etc., I can imagine that as a child he listened to many a story that his grandfather told about old John Kingsley, his grandfather.

We asked him if he knew which farm had been the Kingsley farm as that was one of the things we hoped to find in coming back to Pirton. He told us it was "Walnut Tree Farm" which is a beautiful large farm adjoining the Vicarage. There is an impressive large brick house and many barns, including the old brick and timber one next to the road which is one of the oldest buildings in the village. The farm buildings are on the old road which follows the line of the moat circling around into the village. He told us that John Kingsley used to ride his horse across the fields to church on Sunday instead of going around by way of the road. The farm lands seem to extend some distance along the main road to Hitchen. While John Kingsley owned a number of pieces of property in Pirton, he did not own "Walnut Tree Farm" where he lived. This was part of a large landed estate, as so many farms are in England, and he had the "Leasehold" on the farm.

I had told Mr. Kingsley that my great-grandmother, Mary

Kingsley, was born in Tring, the daughter of George Kingsley, son of old John Kingsley.

He was quite familiar with the family connections in Tring and said that his brother had been a farmer in Tring also. He went on to tell how some Americans had stopped in Tring to see the brother when he was out and had not had time to come back. Apparently, he was quite disappointed to miss this visit and told Mr. Kingsley about it; and he had remembered that story for ten years, another example of his remarkable memory at 90 plus! We realized that we were those Americans, as it was in June 1960 that we stopped in Tring. The brother died in October of that year. If we had seen him at that time or if I had written to him later, he could have given me all this information that I took nine years to search out.

John Kingsley, 1758-1839, of Walnut Tree Farm Pirton, Hertfordshire

Later the Vicar visited Mr. Kingsley again, and he allowed him to take the picture of John Kingsley and have a copy made for me. From this profile, you get the impression of a distinguished gentleman.

I was very puzzled as to how this picture might have been made. The effect was similar to a silhouette except that it was in shades of gray, instead of all black as a silhouette would have been. Soon after this, in an article in "Antiques" I read about a portrait which had been painted from a "physionotrace." This was a new word to me, and it was not in our home dictionary. But in the large one at the library, it was defined as "a device used in the 18th and early 19th centuries to trace the profile of a sitter with chalk or white crayon on a red paper, the image being then completed in black or white crayon."

Mr. Kingsley wrote to us in response to our Christmas card and told us a few more things about the family. He told us that another descendant of old John Kingsley had made a sizeable contribution to a project to erect a statue of Cromwell at St. Ives. This would seem to indicate that there was a family tradition of loyalty to Cromwell. In view of the fact that there are numerous connections of Cromwell with Hitchen and the known Baptist affiliations of those early Kingsleys, it is quite logical to believe that they would have fought for the Puritan cause with Cromwell during the Civil War between 1640 and 1650.

Walnut Tree Farm, Pirton, Hertfordshire

When we returned to England in 1973, we spent several days in St. Albans so that we could visit Pirton again. We were dis-

appointed that the Vicar and his wife were away on their summer holiday, but he had arranged for Mr. and Mrs. Franklin to receive us at Walnut Tree Farm, the old home of the Kingsleys. We arrived there in the afternoon and Miss Joy Franklin gave us a complete tour of the house, a beautiful old brick building.

The oldest section, of brick and timber construction, contained the scullery with its huge fireplace and flagstone floor. This part of the house seemed to go back to the Tudor period. The main part of the house was said to be about three hundred years old. There was a large dining room where an old set of Crown Derby china was displayed in a corner cupboard, a beautifully paneled living room, a bedroom directly over it, also paneled, where the finish had been applied with a feather, giving a beautiful marbleized effect in a rich brown. Another later addition in a series of gables along the back of the house provided a number of smaller rooms upstairs and down, probably to accommodate the large families of former days. The heavy front door had a large iron lock and an old key about seven inches long.

After our tour of the house, we sat in the living room and had tea and enjoyed our visit with the Franklins. Mr. Franklin had come to Walnut Tree Farm as a boy when his father took over the farm, and he now runs this large farm of 1500 acres.

The flower gardens around the house are very attractive, and I have noticed in the local church calendar which I receive each month that a garden party is held here each year for the members of the parish. Another charitable event is held here each summer. This is the Steam Rally when all kinds of steam engines are brought here to compete in various events.

After our pleasant visit here, we drove back to St. Albans where we spent the next day exploring the town. This is the site of the ancient Roman city of Verulamium and most of that area has been excavated. All the interesting finds have been placed on display in the museum with models showing the original layout of the town. The site was then covered over and landscaped and is now used as a park. Not far away on private property, the Roman theater has been excavated.

We had lunch at the Fighting Cocks, the oldest licensed inhabited Inn in Britain. The foundations date from the 10th century. It is very attractive with fireplaces and low-beamed ceilings. This is a very popular spot.

St. Albans Cathedral was built originally as an Abbey to honor the first Christian martyr in Britain, a Roman soldier named Alban, stationed in Verulamium. He was executed for his faith around 200 A.D. on the hill on which the cathedral now stands. While the original Abbey was founded in 793 A.D. by Offa, King of Mercia, the present building as we see it was constructed soon after the Norman conquest and is made of Roman bricks removed from the ruins of the ancient Roman city.

SCOTLAND

THE KIRKLAND AND LANGLANDS FAMILIES

Andrew Langlands — m. — Lyslon Miller
Tibbermore, Perths, Scotland — 4-11-1706

Thomas Langlands — m. — Majorie Bennett
b. 4-13-1707 Tibbermore — 8-6-1730 Tibbermore

James Langlands — m. — Kathrin Bennett
b. 2-11-1739 Wester Cultmalundi Tibbermore — 4-25-1760 Tibbermore

John Langlands — m. — Ann Low
Laigh of Cultmalundi b. 7-4-1772 d. 3-1833 Tibbermore — 2-21-1804 — b. 7-24-1780 Forteviot d. 1857 Tibbermore

John Kirkland — m. — Euphem Arnot
12-13-1801 Kinross — b. 2-2-1769 d. 1809

Alexander Kirkland
b. 1805 Scotland d. 1888 N. Royalton Ohio

m. 12-9-1836 Alloa, Scotland

Euphemia A. Kirkland
b. 1850, Alva, Scotland d. 1927 Cleveland

m. 6-1869

Margaret Langlands
b. 12-18-1807 Tibbermore, Scotland d. 1885 N. Royalton

Henry Tompkins
b. 1846, N. Royalton, Ohio d. 1899, Cleveland

LANGLANDS COLLATERAL LINE

MARGARET LANGLANDS — b. 1807 at Tibbermore, Scotland, had a brother, James, whose son, John A. Langlands lived in Calgary, Alberta, Canada.

THE KIRKLAND AND LANGLANDS FAMILIES

MY grandmother, Euphemia Arnot Kirkland, was born in Alva, Scotland, in 1850. She was the youngest of four children, and her father worked for the Drysdale Woolen Mills, probably as a salesman, as I have a shawl "sampler" showing all the designs available.

Edinburgh Castle, Edinburgh, Scotland

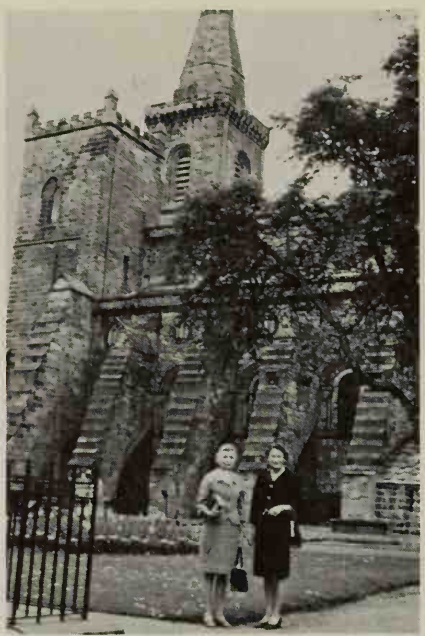
In 1852 Alexander Kirkland sailed from Liverpool to New Orleans, then up the Mississippi River and on to Cleveland

where he decided to settle. In 1854 he returned to Scotland, and the family sailed on the "City of Glasgow" for New York. My grandmother was only four years old at the time and had just one recollection of this event. Her aunt, for whom she was named, saw them off and tried to throw some candy kisses to her in the boat. They fell in the water and she cried!

The family lived for awhile in Cleveland and then bought a farm on Albion Road in North Royalton, Ohio.

While my grandmother had two brothers and a sister, these lines have died out, and the only descendants are in our family.

Alexander Kirkland's father, John Kirkland, came from the Dunfermline area, but I have never been able to find his birth record. On the baptism of his first child, he was listed as "baker in Dunfermline."



Dunfermline Abbey, Dunfermline, Scotland

We visited beautiful Dunfermline Abbey with its old Norman arches and columns. This was built in the 13th century and was still used as the parish church until about 1820, when the new one was built adjoining it. So the old Abbey was the church attended by John Kirkland and his wife, Euphem Arnot. Robert the Bruce, who defeated the English at Bannockburn in 1314 and became King Robert the I, is buried here.

Alexander Kirkland had a younger sister, Euphemia Arnot Kirkland, who was born about 1809. It was at this time that their mother died. Their father sailed away to New York and was never heard from again, and the children were brought up by their Arnot relations.

Alexander Kirkland's wife was Margaret Langlands, born at the Laigh of Cultmalundi (pronounced Coplindi) in Tibbermore, Perthshire. I traced the Langlands family in the Tibbermore parish registers back to the beginning of the records to the marriage of Andrew Langlands to Lyslon Miller on April 11, 1706.

Several times, while staying at Gleneagles, we have driven over to Tibbermore, about ten miles away. We visited the parish church and found the Langlands monument in the cemetery.

My Aunt Grace had come here too around 1928 and had called on a Mrs. Hay who was then in her 80's, living on a large farm, the "Mains of Cultmalundi." She had written the story of her recollections of life in this area and gave Aunt Grace a copy which I now have. She was able to show Aunt Grace the general location of the stone cottage on the farm where the Langlands had lived, although it was no longer standing. However, I have a picture of it, taken in the 90's. Mrs. Hay's family had lived at the large farm, the "Mains," which was part of the Dupplin estate, since 1745, as tenants. The following is her account of life on small farms such as the Langlands' farm.

"On the piece of ground between us and Merriness, about 1850, there were six small holdings or pendicles (a property belonging to a large estate and rented separately), all the occupants of which were making their living comfortably. The little houses were thatched and each had two rooms and the "Hallan Wa" with the one navel pane of glass in it.

Each holding possessed a cow, a pig and some hens, and the occupants were able to live quite comfortably on what they could produce themselves. They thrashed the corn with a flail and had it ground into meal for porridge and oat cakes; they

also had their own butter and cheese and eggs.

A man would come to kill the pig and "mert" at the Term. That was the name given to the small but well fed cattle beast which was killed yearly when perhaps two neighboring farmers divided it between them. As a result there was salt beef in abundance and plenty puddings both black and white at Handsel Monday. The black puddings were hung on a cane across the kitchen roof alongside the hams which were salted, put in bags, and hung on cleeks. The roof was also generally stocked with braxy, that is, sheep which perhaps had died on the turnips, and which were put in salt and water, pressed under a heavy weight, and then hung up to dry.

Such was the general appearance of a farm or cottar's kitchen in those days. The braxy and pork were used for broth. There was no fresh beef except at Handsel Monday, which was celebrated on the 13th of January or the first Monday after."

Mrs. Hay described each of the six small farms — "The next place was the largest and was occupied by one John Langlands. He required a horse for his holding. There were three sisters and two brothers and they wrought very hard on the little place. From our house one often saw them at 4 o'clock on a summer morning and working on to 10 at night. The brother who was at home did our garden and all the joiner work around our place for many years over and above his own work."

Mrs. Hay showed Aunt Grace a tea set which John Langlands had given her at her marriage and gave her a cup and saucer which I now have. It has an oriental design and is marked "Hilditch & Sons" china.

This period of which she wrote (1850) was some time after Margaret Langlands was married in 1836 and left the farm. But life during her childhood years must have been very much as Mrs. Hay described it.

"All these little places grew lint. After the seed was thrashed off, the plant was steeped in a big hole full of water then taken out and dried after which the linen fibre was heckled or combed. The women folks then spun the fine threads and filled the pirns

when they were sent off to Methven to the looms to be woven into linen."

I have some of the large linen napkins belonging to Margaret Langlands. Aunt Grace had said that they were handwoven, but since they have a damask pattern, I think it is more likely that they were done in this way from the linen thread that she had spun on their own farm. Her name is beautifully written on each one, so I know she attended the Tibbermore school.

We looked up the large farmhouse, "The Mains," where Mrs. Hay had lived, on our first trip, but it was unoccupied at that time.

The Langlands lived at the "Laigh (meaning lowlands) of Cultmalundi" back to about 1750 and before that in Wester Cultmalundi.

In the parish register of Tibbermore, the banns were published three times: March 30, April 6, and April 13, 1760, for James Langlands and Kathrin Bennett, and on April 25, 1760, it is recorded, "James Langlands and his bride were married."

THE LOW AND THOMSON FAMILIES OF FORTEVIOT

George Thomson
Reader at Muckarsie
Kirk in 1567

Oliver Thomson
(Olipher Thomeson)
Elder of Kirk at Forteviot
at its 1st session in 1623

George Thomson
Tenant in "Cairney"
in 1679

James Thomson Sr.
d. 1750

James Thomson, Jr.
b. at Cairnie

Alexander Rintoul
Tenant in "Cairney"
in 1679

Lawrence Rintoul

Elizabeth Rintoul
b. 8-4-1728

m.
1743
Forteviot

Margaret Thomson
b. 6-14-1752
Cairnie

m.
12-2-1770
Forteviot

John Low
Blacksmith at
Cairnie

John Langlands

m.
2-21-1804
Tibbermore

Ann Low
b. 7-24-1780
Cairnie

THE LOW AND THOMSON FAMILIES OF FORTEVIOT

IN the Tibbermore parish register, I found the record of the banns being published three times and then John Langlands of Tibbermore and Ann Low of the parish of Forteviot were married on February 22, 1804.

In the Forteviot register of baptisms, I found, "September 3, 1780, Ann, lawful daughter to John Low and Margaret Thomson in Cairnie." John Low and Margaret Thomson were married in Forteviot in December 2, 1770. In the baptismal records of one of his children, he is referred to as "smith at Cairney."

Under the date of June 14, 1752, I found this in the register; "James Thomson in Cairnie had a child baptized named Margaret."

James Thomson and Elizabeth Rintoul were proclaimed for the third time in 1743. They had three children from 1744-1748 and in each record he is referred to as "The Younger" so his father was also a James Thomson. Beginning in 1750, he was no longer referred to as "The Younger" in the records of the baptism of the four succeeding children, so the father had apparently died.

James Thomson, Sr. had a son baptized in 1711 in Over Cairnie, but the records are missing between 1713 and 1720 when James, Jr. was probably born.

In 1966 a Mrs. Elizabeth MacLeish of Forfar, Scotland, a friend of the Walkers at Mosside, looked us up in San Francisco. During one of our conversations, I mentioned my family research in Scotland and Cairnie in Forteviot parish and found that her husband had been born at Cairnie. I had heard that a

book had been written on the history of Forteviot, and she promised to try to locate a copy for us.

The next summer we took our daughter, Elizabeth Roemer Walker Geyer, to Europe, and when we were in Scotland, we had tea at Mosside, the old Walker family farm near Forfar. Mrs. MacLeish was there with the book, published in 1926, "Forteviot, History of a Strathearn Parish" by the Reverend Neil Meldrum, minister of Forteviot. I learned the following interesting facts from this book.

History has been traced way back in Forteviot. Remains of a Roman fort have been found there. In the 8th century it was the capital of the Pict kingdom of Fortrein and the royal residence of King Angus MacFergus. In the 9th century, after invasion by the Danes, a Scot, Kenneth, son of Alpin, gained power and succeeded in welding Picts and Scots into one kingdom and he became king. He died in his palace in Forteviot on the banks of the Earn and was taken from there to Iona for burial.

The Danes again invaded and burned the town of Forteviot in 904. The location was too vulnerable to attack so the capital was moved to Scone. However, there apparently was a royal residence here which continued in use at least through the 12th century. It may have still been habitable in 1306 when Edward, Prince of Wales, in pursuit of Robert Bruce's forces, dates a letter from Forteviot.

A 12th century archstone thought to be from this palace was found in the river May and is now in the National Museum in Edinburgh. The ruins were still referred to by writers in the 18th century, but apparently the river May kept undermining the hill and old town and slowly washed it away. By 1830 every trace of the ruins and grounds had disappeared.

There was a Celtic Christian church here as early as the 8th century, probably a wooden building. Later it came under the rule of Rome, and a stone church was built in the 13th century. After being repaired in the 17th century, it was finally pulled down and the present one built in 1778; but the steeple may be a survival of the original 13th century church.

Records show that an Andrew Thomson was Vicar of Forteviot in 1495, the earliest mention of the name in the town.

While we were at Gleneagles, we drove over here and went through the small church and churchyard but found no stones with either name of Low or Thomson. But in the registers I had traced the Thomsons back to the early 18th century, so this was the church where they worshipped.

"Cairnie" or "Over Cairnie" was given as the residence in the baptismal and marriage records I had found of the Lows and Thomsons. We stopped and inquired about the location of "Cairnie" and were directed back to the main road leading to Perth. We found that it was a large farm overlooking the beautiful Strathearn Valley.

Rev. Meldrum's book, however, tells us how radically conditions have changed since the 16th, 17th, and 18th centuries. Where "Cairnie" today is one large farm, in the old days it was almost a village or a group of small farms. This was true all over the parish, as well as in other parts of Scotland. The country supported a much larger population than today. This may have been the result of the "Clearances." This was when many of the small farmers were forced off the land as more and more acres were being used for sheep grazing. Many left Scotland to settle in Canada and the United States.

In 1679 a memorandum lists eight men as tenants at "Over Cairnie," including three who may be our ancestors: Alexander Rintoul, Ninian Thomson, and George Thomson.

There was a schoolmaster in Forteviot in 1673; and then it appears that there was no school until 1724 when a schoolmaster was again hired. The fees per quarter were: English, one shilling; Writing, one shilling and six pence; Arithmetic, one shilling and six pence; and Latin, two shillings.

At the time of the Reformation, there was a shortage of qualified ministers so one minister was in charge of the three churches in the parish. There would be "readers" of the service when the minister could not be there. The records show that in 1567 George Thomson was the reader at the Muckarsie church.

The minister of the first Session of the Forteviot Kirk on

May 1, 1623, appointed Olipher Thomson in Cardney, one of the Elders of the Kirk, to study the question of repairs to the building. On November 1, 1623, Oliver Thomson was summoned to appear before the Council in Edinburgh in the same dispute between the Forteviot Kirk and St. Andrews College as to who should pay the cost of these repairs.

On June 15, 1729, the Session appointed a committee of three, including my ancestor, James Thomson, an Elder in the Kirk, to investigate a dispute about seats in the Kirk. Apparently, individuals paid for the wood and labor to construct the seats, but they also had to be located in a place to which they had a right, by reason of the farm where they were tenants. The argument arose from the claim of Alexander Rintoul, probably another one of my ancestors, to a part of a seat in a certain location. The Session finally imposed a settlement, reassigning some seats; "And Alexander Rintoul to have John Johnstoun's seat upon Innermay's ground (location) in the Northeast of the church, and each person to choose a workman to meet Monday, next, to advise them. (The workmen were either to value the old or to construct the new seats, but it is not clear which.)"

It is fortunate that we have Rev. Meldrum's book to give us such a good picture of life here back through the centuries. On visiting Forteviot today, it seems as if these stories of its ancient history must be only a dream for we find a modern planned village built in 1925 by Lord Forteviot. He tore down all the old village houses which were in a bad state of repair. Only the church remains of all those older buildings, and that was built only in 1778, replacing two earlier ones.

It is hard to believe that this was an ancient capital of Scotland and that here stood a royal castle of which all traces have finally been washed away by the river.

THE ARNOTS OF CARSIEGOUR, KINROSS, SCOTLAND

John Arnot
d. 1655
Annochroich Farm
Kinross
m.
Christian Simson

David Arnot
Annochroich Farm
Kinross

Alexander Arnot
b. 11-16-1690
Carsiegour, Kinross
m.
12-5-1719
Kinross
Janet Bennett
of Cleish

D. Murray
m.
Euphem_____

John Arnot
b. 6-10-1722
Carsiegour
d. 5-1-1804
m.
Khatrine Murray

John Kirkland
m.
12-13-1801
Kinross

Euphem Arnot
b. 2-2-1769
Carsiegour, Kinross
d. 1809

ARNOT COLLATERAL LINES

EUPHEM ARNOT — b. 2-2-1769, Carsiegour, Kinross — Had five sisters: Janet, Agnes, Helen, Mary, and Katherine — Had one brother: Alexander Arnot

THE ARNOT FAMILY OF CARSIEGOUR

AMONG the things I inherited from Aunt Grace were two samplers, one with the date 1783, the other having no date. Besides the alphabets, each had sets of initials with some of the same combinations being on both samplers. Since Aunt Grace had carefully labeled most of her old things but had not done so with these samplers, I wasn't at all sure that they were family pieces. I put them away for a year.

My grandmother's name was Euphemia Arnot Kirkland, and I had been told that her father had been brought up by an uncle by the name of Arnot. I started to read up on the Arnot name and was quite intrigued when I found that it was a prominent old family going back to the 12th century. The Arnots of Arnot whose ancestral lands had been in Portmoak parish, Kinross County, were written up in Anderson's "Scottish Nation." I tried to trace a connection between my grandmother and that old family.

In the Main Library in New York City in the Genealogical Section, I found a book, "The House of Arnot and Some of its Branches" by James Arnot, published in 1918.

One of the chapters was on the Arnots of Carsiegour in Kinross parish, and it mentioned a John Arnot and wife Katherine Murray, and four daughters: Janet Arnot born in 1767, Euphan Arnot born in 1769, Agnes Arnot 1771, and Helen Arnot 1775. I made a note of this family because the name Euphan Arnot was similar to Euphemia Arnot, and the date was possible for her to be the mother of Alexander Kirkland in 1805.

Samplers made by Euphem Arnot and Agnes Arnot, 1783
Kinross, Scotland

Sometime later I examined the samplers again and made a chart of the initials. After the alphabets, I found IA—KM—IA—EA—AA—HA. After another alphabet, there was an MA—DM—EM, and in the last line an AA—12—1783.

The second sampler started with the complete alphabet and then an IA—KM—DM—EM—IA—DA—AA—$\underline{\text{HA}}$EA, also an HM was at the end of the alphabet.

After studying these and remembering that at that time 'I' and 'J' were interchangeable, I realized that these initials would fit the family of John Arnot of Carsiegour and his wife Katherine Murray. Even the date in the first one fit as the AA stood for Agnes Arnot who was born in 1771 and so would have been twelve years old in 1783 when she made the sampler.

However, my definite information only went back to my great-grandfather, Alexander Kirkland, and his sister, Euphemia Arnot Kirkland. I did not know the names of either of his parents, but I did have a note that his father was a baker in Dunfermline.

Soon after this we were in Salt Lake City, and I spent some time in the Genealogical Library there. First of all, I looked for the Kinross parish on microfilm. I was thrilled to find there the christening records of this family which matched the initials on my samplers. In addition to the four daughters mentioned in the Arnot book, I also found Alexander Arnot born in 1773, Mary Arnot in 1779, and Katherine Arnot 1786. I also know that the sampler which has no date was made no later than 1779 because Mary Arnot was born in November of that year, and her initials do not appear on the sampler. This one was made by my great-great-grandmother, Euphem Arnot, as her initials are the last ones on the sampler.

In the Kinross register, I found the marriage record for "John Kirkland in the parish of Dunfermline, and Euphem Arnot in this parish 13 December 1801."

Although I could not find the record of the birth of Alexander Kirkland in Dunfermline in 1805, there was a record of the birth of a daughter in 1804 to John Kirkland, baker in Dunfermline, and Euphan Arnot, his wife. They apparently moved to another parish after this.

My greatest disappointment in all my research has been my failure to find a record of the marriage of John Arnot of Carsiegour, Kinross, to Katherine Murray, about 1764, or the birth of a Katherine Murray to parents with initials DM and EM. I feel sure that these initials on the samplers must represent her parents, and the HM in Euphem Arnot's sampler, perhaps Katherine Murray's grandfather. I have searched the records in many parishes surrounding Kinross or where I knew there were Murrays, but so far without success.

The Arnot book traced this branch of the family back to a John Arnot who died in 1655 at "Annochroich," another farm in Kinross parish near "Carsiegour" and gave the details of his will.

I had all this information before we made our first trip to Europe in 1960, and while we spent a few days at Gleneagles, we drove to Kinross, about twenty miles away. We stopped in a store in town and asked if there was any farm known by the

name of "Carsiegour." We were directed to it and given the name of the farmer, a Mr. Young. The names of the farms in England and Scotland never seem to change even though families come and go. The christening record for John Arnot in 1722 says "to Alexander Arnot in Carsiegour and Janet Bennet his wife," and today the farm is still known as "Carsiegour."

We drove a couple of miles outside the town and found "Carsiegour," a two-story stone farmhouse in beautiful farmlands looking toward the Cleish hills. Nearby were several stone farm buildings or "steadings," as they are called there.

Carsiegour, Kinross, Scotland

Mr. and Mrs. Young invited us in and showed us all through the house. Opposite the front door was a graceful curving stairway with a wrought iron handrail. Although the stone stairs were carpeted, he had us feel them to see how they had been worn down by all the generations who had lived there. The stone walls were at least eighteen inches thick. The fireplaces were very small and were faced with a tan marble, and I wondered what the original ones would have looked like. This was where two little sisters sat and worked on their samplers; I was thrilled to see it!

On a later trip we stopped to see the Youngs again, and they greeted us like old friends, invited us in for tea, and we discussed, among other things, the raising of beef cattle, his main occupation on the farm.

Mr. Young directed us to Annochroich farm, about a mile away, where John Arnot died in 1655. I had hoped to find an old house there, but the present one is an attractive two-story stone house built in the late 18th century. On the sign at the driveway entrance after the name, Annochroich, there is the figure of a sheep; at the end of one of the samplers to fill in extra space was what seemed to be a sheep. Perhaps sheep raising was the main occupation at Carsiegour in the 18th century.

Kinross, Scotland

The town of Kinross has a spic and span appearance. The houses are of dark gray weathered stone, but bright flowers in the gardens make them attractive. Some of the side streets are very narrow and crooked and must be very old. The churches are not particularly old, but some buildings go back to the 17th century. The most impressive building is Kinross House, built in 1685 by Sir William Bruce, the famous architect, as his own home.

The Green Hotel, with its large attractive grounds and gardens, provides excellent service and is especially popular with fishermen who come here to fish Loch Leven, supposedly one of the best trout fishing lakes. We have stopped there several times, most recently in September 1970.

The old cemetery is on a point of land extending out into Loch Leven. We had looked here for an Arnot monument but without success. On our last trip to Salt Lake City, I found in the Genealogical Library a recently published pamphlet listing all the monumental inscriptions in the Kinross county cemeteries, with maps showing their location.

With this help we visited the cemetery again in September 1970, and I was able to walk directly to the stone of David Arnot. It was a small stone without a date but was right next to the stone wall bordering the cemetery and near the old watch tower where guardians used to be on duty at night to prevent "body snatching." This seemed to be one of the oldest parts of the cemetery. There were a few other stones with the Arnot name and a larger monument which had fallen over so that no inscription was visible, so it seemed as if this was the burial place of all the Arnots.

Castle Island, in Loch Leven, where Mary Queen of Scots was imprisoned, from the old town cemetery, Kinross

From this cemetery one looks out across Loch Leven to Castle Island on which the ruins of Leven Castle can be seen. This is

where Mary Queen of Scots was held a prisoner for a year in 1567. It had been a royal residence since the 13th century. This is less than three miles from the farm, Annochroich, where my ancestors were probably living at the time, and I can imagine that much of their conversation must have been about the royal prisoner. Mary Queen of Scots had been imprisoned by the Protestant nobles, and my ancestor, according to the Arnot book, had been referred to in the family Bible as a "Covenanter," so they probably had little sympathy for her.

After our visit to the cemetery, we started to drive out to Carsiegour and soon came to some road construction. I was glad to see that the new highway to bypass Kinross was near enough to the town that it would not detract from either Annochroich or Carsiegour. We passed through beautiful farmland; in one large golden field the grain had been cut, tied and piled in "stooks," (small, pointed piles of sheaves) while in other fields sheep were in the pasture.

When we took our daughter, Elizabeth, to Scotland in 1967, we drove her to Carsiegour, but there was no one at the house. A workman in the field across the way told us that Mr. Young had died only a few weeks earlier and the farm had been sold. So we didn't know what to expect in 1970. I had always wanted to take a picture of the gracefully curving stairway, so that was one of our reasons for going back.

As we approached the farm, we could see that the exterior of the house had been sandblasted. The stone had been restored to its original tawny tone instead of the dark gray we remembered. The front door, now a nail-studded oak door, was open, and two painters were working in the living room or, as they would call it over there, the "lounge." We explained our interest in the house, and they told us it was being completely modernized for a Mr. and Mrs. Smith.

They allowed us to take the pictures we wanted of the stairway and said that the stone steps had been filled in to level them off before the dark green carpeting was put down. We were told that Mrs. Smith was out horseback riding so we drove around the country roads until we found her. After we introduced our-

selves, she invited us to come back to the house so that she could show us their improvements. We were delighted to accept.

The house has been brought up to 1970 standards: central heat, modern electric kitchen and laundry, beautiful bathroom with cove lighting, built-in stereo equipment, picture windows on either side of the front door, one in the dining room and one in the living room, looking out over the fields toward the Cliesh hills. We saw only part of the furnishings, but it was to be done entirely in the modern style. All the walls were painted white, as well as the old iron stair railing and uprights. There would be modern paintings on the walls. In the living room a new chimney was built with the white fireplace located in the corner, as in the contemporary style.

The old house is ready for another few hundred years, and I imagine it is rather enjoying its transformation into the modern age.

THE ARNOTS OF ARNOT

ACCORDING to Anderson's "Scottish Nation," Arnots held the lands of Arnot in Portmoak parish, Kinross county, for about 600 years.

The first mention of the name in the old records is that of a John de Arnot in 1105. Sir Malcolm de Arnot in 1120 disponed the lands of Cluny to the Dunfermline monks. His sons, Sir Peter and William, in 1150 were said to be the brothers of Arnold Arnot, Bishop of St. Andrews. He was appointed Legate a latere by Pope Alexander III and founded the Cathedral Church of St. Andrews. He died in 1163.

The pedigree is carried on through Sir Michael de Arnot 1160, Sir Malcolm de Arnot 1240, Sir Michael de Arnot, David de Arnot 1305, Sir Michael de Arnot, David the Devil (so called because he was so homely), Sir Henry Arnot, William Arnot who entailed the lands of Arnot in 1410, and John Arnot who married Margery, daughter of John Boswell of Balmuto.

The next John Arnot married Catherine Melville, and they had eighteen sons and one daughter. His oldest son, John Arnot, married Euphemia Scott in 1489, and they had five sons. His son Walter succeeded him and built the Arnot tower in Portmoak parish in 1520. Walter Arnot had three sons, and his son David had four sons.

The families of the eldest sons are given down to the time of the publication of the book in 1918. However, the Arnots of Carsiegour are not included, but I feel that my Arnot line must

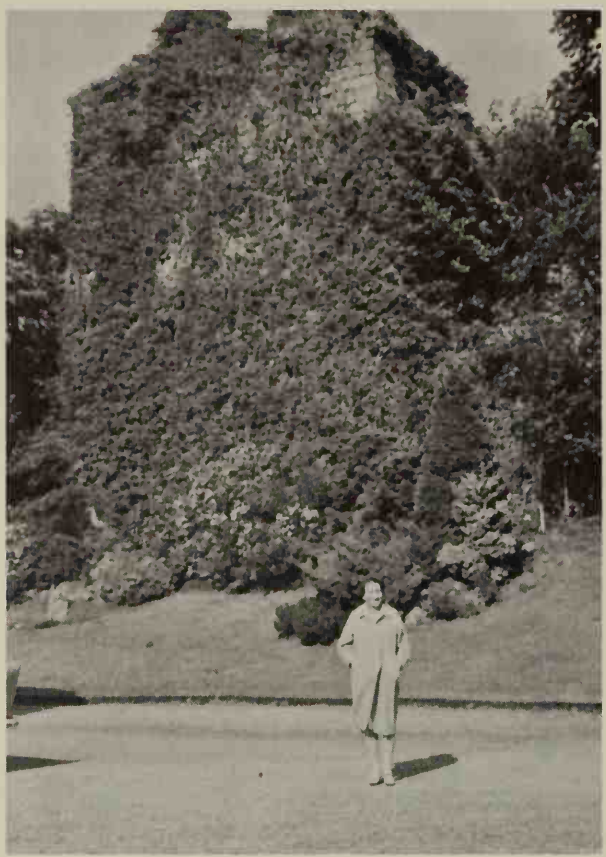
be descended from this old family considering that Annochroich and Carsiegour are no more than five miles away from Portmoak parish, the original location of lands of Arnot. It would seem to be a safe bet to claim descent from one of the eighteen sons of John Arnot and Catherine Melville in the 15th century and back to the first John de Arnot in 1105.

I have traced my branch of the family back to John Arnot who died at "Annochroich," Kinross, in December 1655. The Arnot book quotes from his will found in the St. Andrews Testaments: "His estate is valued at L833 13s 4d and he was giving L66 13s 4d to his son-in-law, David Carmichael. He appoints Christian Simson, his spouse, his sole executrix and leaves to John Arnot his second lawful son 350 merks and his said wife is to give David Arnot, his youngest son, (my ancestor) such a portion of his goods as she thinks expedient. All his other children are now set up for themselves." Henry Arnot, his eldest son, was one of the three witnesses, and he probably succeeded his father at Annochroich as there were still Arnots there over a century later. David Arnot was living less than a mile away at Carsiegour in the latter part of the 17th and early 18th centuries.

In the Kinross-shire Sasines, there is this note: "1725 October 21. Registration of sasine dated 10 September by David Arnot, portioner of Carsiegour, and Alexander Arnot, his eldest lawful son, on a charter by Sir Thomas Bruce Hope of Kinross to the said David Arnot, therein designated tenant in Carsiegour, whom failing Alexander Arnot his eldest lawful son, and the heirs of his body, whom failing, the heirs and assignees of the said David Arnot irredeemably of the half of the Foreside of the town and lands of Carsiegour, dated at Kinross, July 1715."

The Survey map of this area at a scale of 1 inch to the mile shows both farms, Annochroich and Carsiegour, in Kinross and the Arnot Tower in Portmoak parish.

On one of our later trips, we drove over there to see the tower and found that it was on an estate called Arnot Greenhead, occupied by a Mr. and Mrs. Tullis. They directed us to the tower and then had us back to their home for tea.



Arnot tower built in 1520, Portmoak parish
Kinross County, Scotland

Of course, the building is a ruin today, having been built in 1520. There is no longer a roof, but the six-foot thick walls are still standing. The 31 by 24 foot tower is on the edge of a woods so grass and vines grow in the crevices; it is a most attractive, interesting ruin. Mrs. Tullis said that they would not be allowed to touch the tower, even to strengthen or repair it, as it is classified as one of the "Antiquities" of Scotland.

This tower and the ancestral lands of the Arnots are on the slope of Bishop's Hill, and the name of this hill would seem to verify the story that one of the early Arnots was the Bishop of St. Andrews.

The name of Arnot appears in a number of interesting historical connections. In 1240 King Alexander II of Scotland sent his ambassador, the Earl of Fife, to King Henry III in London, accompanied by two knights, one of whom was Malcolm de

Arnot. In 1296 the name of David Arnot is found on the Ragman Roll, a list of Scottish knights who were forced to swear their allegiance to King Edward I when he invaded Scotland. The Arnot name also appears several times in the lists of those granted degrees by St. Andrews University.

The use of the "de" in the name in those early years suggests the possibility that the family might have been of Norman origin. They could have received the lands of Arnot as a grant after the Norman conquest, as the first reference to this name is in 1105. However, the name does not appear in the Battle Abbey Roll. This was an incomplete list of the Knights who accompanied William the Conqueror in 1066.

Ruins of St. Andrews Cathedral, St. Andrews, Scotland

In September 1970 we drove to St. Andrews and played the famous old golf course there. We again visited the nearby ruins

of the Castle and the Cathedral, both of which were destroyed during the violence of the Reformation. It was here that some of the Protestant martyrs were imprisoned in a dungeon and later Cardinal Beaton was executed. It was a beautiful sunny day and the ruins were an impressive sight high above the edge of the North Sea. We were very conscious of the drama of history which was played out here through the centuries. Suddenly we were brought back to the reality of today by a formation of fighter planes from a nearby airbase streaking overhead.

GERMANY AND AUSTRIA

THE ROEMERS OF BAUMBACH, HESSE KASSEL, GERMANY

Heinrich Roemer
"Vorsteher" on inscription
on church in Baumbach
in 1800

Johan W. Schaefer m. Martha E. Riemenschneider

Eckhart Roemer m. Katherine Schaefer
b. 11-1-1765 b. 2-10-1776
d. 2-2-1815 d. 6-7-1856
Baumbach Baumbach
Farmer

Johan H. Brandt m. Anna K. Sontag
Beenhausen
Shoemaker

Johannes Roemer m. Elizabeth Brandt
b. 5-12-1803 3-23-1823 b. 1799
Baumbach Beenhausen, Hesse,
d. 3-20-1852 Germany
Brownhelme, d. 1876 Cleveland
Lorain Co., Ohio Ohio
Carpenter and Farmer

Conrad Meister m. Anna Elis. _____
b. 1793 Germany b. 6-4-1801
d. 1858 d. 1877
Amherst, O. Amherst, O.

Henry Roemer m. Anna M. Meister
b. 5-17-1823 b. 7-2-1823
Baumbach Frankfurt
d. 2-15-1895 d. 10-23-1907
Cleveland Cleveland
Tailor

John H. Roemer m. Emma N. Martin
b. 5-31-1848 Cl. 9-1873 b. 4-26-1854
d. 12-19-1919 Nazareth, Pa.
Cleveland d. 11-19-1913
Tobacco merchant Cleveland

John A. Tompkins m. Mattie E. Roemer
12-8-1897 b. 11-11-1876
Cleveland
d. 4-20-1921
Cleveland

ROEMER COLLATERAL LINES

HENRY ROEMER — b. 1823 Baumbach, Germany — had at least one brother in Lorain County, Ohio
John Roemer — b. 1829

JOHN HARTMAN ROEMER — b. 1848 Cleveland — had three brothers and four sisters
Charles Roemer
Henry Roemer
Frederick Roemer
Martha Roemer who married _____ Behn
Julia Roemer who married _____ Armbruster
Anna Roemer
Elizabeth Roemer

MATTIE EMILIE ROEMER — b. 11-11-1876 Cleveland, had five brothers and one sister:
Arthur Roemer married Nellie Solis
Harry Roemer married Bessie Fowler
Frank Roemer married Rose Norton
Ralph Roemer married Louise Drees
John Roemer married Genevieve Forsyth
Helen Roemer married Curt Liebert

THE ROEMER FAMILY OF BAUMBACH

MY mother's name was Mattie Emilie Roemer. Her great-grandfather was Johannes Roemer who arrived in New York on June 26, 1833, on the brig "Emily and Helene." He and his family settled on a farm in Brownhelme Township, Lorain County, Ohio.

We visited the cemetery there and found his monument with the date of his death, March 20, 1852, and his age to the day; that way I could figure his birth date — May 12, 1803.

Baumbach did not appear on any map I could find, but when I consulted the German tourist office in San Francisco, they looked it up for me and found that it was a village about twenty-five miles south of the city of Kassel. This was quite close to the East German border.

We were planning our second trip to Europe. This was to be a more extensive trip as this was the first summer of my husband's retirement. We drove across the country and put our car on board the Queen Elizabeth and then drove 6500 miles in the three months we were in Europe.

After a month in England and Scotland, we crossed the channel to Antwerp and visited Bruges and Brussels. We drove up the Rhine and then over the Autobahn to Kassel. There we stayed at the Schlosshotel Wilhelmshohe, a modern hotel on the border of the Wilhelmshohe Park.

There was a royal castle built here in the 18th century that is in excellent repair today. The grounds and parklands adjoining the castle were landscaped by a noted Italian landscape architect. The parklands extend up a long hill and at the top is the huge Hercules monument, a landmark which can be seen for

miles around. A system of waterfalls, aqueducts, streams, lakes and fountains was laid out. Twice a week the water is released at the top and makes its way down, finally ending in a high fountain in the lake in front of the castle. It is a beautiful sight and many people come from the city to climb to the top and then follow the waterfalls down to the lake below.

The other thing that impressed us so much on our first visit was the singing of the birds. There were countless wild canaries (this is close to the Harz mountains), and they were so tame that they would sit on the hand of anyone who had food for them.

This was a Sunday afternoon and there was an orchestra playing in the small park amphitheater. Afterwards many people gathered on the terrace of our hotel overlooking the city of Kassel to enjoy coffee and pastry while listening to the music of a small string quartet.

Baumbach, Hesse, Germany

The next day we drove on a minor road through old villages to Baumbach. We found it to be a very picturesque place, the

houses very old, of timber and plaster or brick construction, and very large because part of each was used as the barn. There were ducks walking through the street. We went into the one store, and I tried to use the German I had been studying the previous year on the two women there. I was quite pleased to realize that I had made myself understood. One let me know that there was no one by the name of Roemer now living in the village. She went through the motions of writing in her hand and with the words "Mutter Kirche" and "Braach" and motioning down the road, she made us realize that she wanted us to drive to the next village of Braach to examine the records.

"H.A. Roemer, Vorsteher," is one of the names inscribed over the door of Lutheran church built in Baumbach, 1800

First we walked around Baumbach looking for the church. It was a small stone building almost hidden by other houses. Before we entered we noticed an inscription in the stone over the door and one of the names in the inscription was H.A. Roemer and the date of the building of the church — 1800. Now we were confident that we had found the right village.

We drove on to Braach, and I left my husband in the center of the village while I walked around to find the entrance to the

church and parsonage. When I got back to the car, it was surrounded by boys and a few old men. (In 1962 cars were still not very common in some parts of Europe). This car was a Lincoln Continental, champagne color with white leather upholstery, and it attracted attention wherever we went, but in the village of Braach it created a sensation! My husband was demonstrating the electric windows, radio aerial, and other features. It is surprising how well you can get along even when you don't speak the same language. One man let us know that he had a son living in Los Angeles.

One boy led us to the parsonage, and we met the minister who fortunately spoke excellent English. He looked up the records for us and found the christening record for Johannes Roemer on May 12, 1803, with the notation "died in America 1852." He traced the family back to Heinrich Roemer, father of Eckhart Roemer, who was born in 1765, so that would place him at least as early as 1740. He was apparently the one referred to in the inscription over the door of the Baumbach church. According to the pastor in Braach, the "vorsteher" before his name meant "burgermaster" of the village at the time the church was built in 1800. However, I thought it might mean that he was the superintendent in charge of the construction of the building.

The pastor took us through the old church at Braach. He claimed that it was built in 786 and called it a "fortress" church. I believe the oldest part was the tower. The whole church was quite small but with some beautiful carved wood details. It has been tastefully restored with cream colored walls on which a few biblical scenes have been outlined, and the woodwork was painted in a soft neutral green. The stone baptismal font looked very old. On one wall there was a list of all the ministers back to the 15th century. This was the church where the Roemers were baptized and married before the Baumbach church was built in 1800.

There was a family story that there was a castle somewhere in the Roemer background, but I have been told that when my great-grandfather heard one of his grandsons boasting about

Lutheran church in Braach, next town to Baumbach, Hesse, Germany

this connection, he told him that this Roemer ancestor was merely the carpenter at the castle.

Wilhelmshohe Castle in the park near our hotel in Kassel was built between 1783 and 1795. It is beautifully situated about half way up the long hill, looking over the city of Kassel on one side, and on the other, over parklands and up the hill to the Hercules monument on the summit. It is very large, and if it took twelve years to complete it, they probably used all available skilled workmen in its construction. As we walked through the part which is now open as a museum, I was pleased to imagine that perhaps Heinrich Roemer was one of the carpenters who had worked on the beautiful interior.

Kassel was largely destroyed by air raids during the war and one bomb made a direct hit on the central dome of the castle, doing a great deal of damage. It was in the process of being restored when we were there.

The name "Roemer" means Roman. Most Roemer families found in various records in Germany came from this area of central Germany. According to the guide books, there was a great concentration of Roman power here, and it is interesting to wonder if perhaps the family origin might go back to a Roman soldier who never returned to his native land.

Farming is quite different in this part of Germany. All the farmers live together in the small villages and go out from there to cultivate their land. From the air, it looks like a patchwork quilt, dotted with small villages, with all the homes having red-tiled roofs. We saw many more women working in the fields than men, a result of the war, I am sure. We saw a man and a woman on a farm wagon pulled by a cow. There were no cows in the pastures; they were all kept in the barns unless they were out working. We saw no horses, apparently they feel they can get so much more use out of the cow since it provides milk for butter and cheese, pulls their wagons and plows, and eventually is available for meat for the table.

An interesting book by William Howitt, "Rural and Domestic Life in Germany in 1840, 41, and 42" describes village life in very much the same way. He remarked that the English were very critical of the way cows were used and felt that they were overworked. He described the hard working peasant families with the women and children working in the fields. He ascribed the success of these agricultural areas to the fact that every peasant was a proprietor, every man his own master, with his own house, orchard and fields.

We thought it quite unusual that our impression of farm life in Hesse in 1962 should be so similar to an account written in 1842. But our greatest surprise came in a return visit in 1967 when we took our daughter to Baumbach and Braach. In just five years there had been a great change. We no longer saw any cows pulling wagons, but instead, the farmers were using tractors for this job. There were still a number of women working in the fields, but in the village we found several small shops instead of the one that had been there on our first trip.

Hercules Monument and waterfall
Wilhelmshohe Park, Kassel, Germany

On this trip in 1967 the three of us again stayed at the Schlosshotel Wilhelmshohe and once more we walked through the beautiful park and up toward the Hercules Monument, and when the water started flowing down the terraced steps, we followed its course down the hill, through the woods, past many waterfalls, down to the lake in front of the castle. It was a beautiful day and we enjoyed the walk, the rushing waters, the gar-

dens, the swans swimming in the lake and a concert in the outdoor theater. There was only one disappointment, where were the birds? I hope it was only chance that there were no birds singing that day. If we go back again, we shall be looking for them.

After Baumbach we drove on to Braach but were disappointed to learn that the nice old minister who had been so helpful on our earlier trip had died a few months before. We again went through the old church and then drove out of the village and stopped in a country lane to eat the picnic lunch we had bought in Baumbach. From there we found our way to the autobahn and back to Frankfurt.

One of the 18th century names in the Roemer family tree is "Riemenschneider." I thought of this when we visited Rothenburg on the Tauber in Bavaria, an old medieval walled town. One of their most valuable works of art is the altar piece in the St. Jackobskirche carved out of wood by Tilman Riemenschneider between 1500 and 1504. He was one of the foremost German sculptors of the Renaissance, working in wood and stone, and he came originally from the Harz area which is near Kassel.

Rothenburg with its medieval walls and watch towers and old patrician homes is certainly the most interesting German town we have seen. We enjoyed walking through the narrow cobbled streets and along the top of its walls. Here we had a good view of the town with all the peaked roofs of red tile and the countryside with the Tauber winding through the valley.

During the 30-year war, Rothenburg fought on the Protestant side with help from the Swedish king, Gustavus Adolphus. The town was besieged and finally defeated by Tilly in 1631, but because of their bravery, the town was spared. Rothenburg today is still a Protestant town in Catholic Bavaria.

We stayed at the Eisenhut Hotel where we enjoyed the best of modern service in a beautiful old hotel made out of one of the old patrician homes.

Here, as in many other places in Germany, one of my most vivid recollections is the ringing of the church bells. They seem to be ringing many times during the day and evening. There are

a number of different tones, and the combinations are unusually beautiful.

We spent two nights in Frankfurt visiting the "Roemer," the ancient Town Hall where the early emperors were crowned. This was badly damaged during the war but has since been restored.

According to family tradition, the Meisters came from Frankfurt, but I have never been able to find out anything more about them. Conrad Meister was born in Germany in 1793 and his wife, Anna Elizabeth, on June 24, 1801. They came to Ohio some time between 1837, when Agustine was born in Germany, and 1843, when Charles was born in Ohio. There was also a son Frederick born in 1833, besides my great-grandmother, Anna Margaret, born in 1823, and probably others.

The Meisters settled on a farm in Blackriver Township, Lorain County, near Amherst, Ohio, and a road there is named Meister Road. They were friends of the Roemers in Brownhelme Township, and Anna Margaret Meister married Henry Roemer. They lived in Cleveland where Henry Roemer started a large successful tailoring business.

THE MARTIN FAMILY OF MARK NEUKIRCHEN, SAXONY, GERMANY

Johan Georg Martin
b. 12-6-1765
Mark Neukirchen, Germany
Guitar maker

Karl Kuhle
Schottenfeld,
Vienna, Austria
Maker of musical
instruments

m. Elenora Hofbauer

Christian F. Martin
b. 1-31-1796
Mark Neukirchen,
Germany
Arrived New York
1833
d. 2-16-1873
Nazareth, Pa.
Guitar manufacturer

m. 4-1825 Vienna

Ottilie Lucia Kuhle
b. 1803 Vienna
d. 12-24-1872
Nazareth, Pa.

Christian F. Martin II
b. 10-2-1825 Vienna
d. 11-15-1888
Nazareth, Pa.
Guitar manufacturer

m. 5-24-1849

Anna M. Alleman
b. 1-21-1830
Cherry Hill
(Nazareth)
d. 2-23-1861
Nazareth, Pa.

John H. Roemer
b. 5-31-1848
Cleveland
d. 12-19-1919
Cleveland
Tobacco merchant

m. 9-1873 Cleveland

Emma N. Martin
b. 4-26-1854
Nazareth
d. 11-19-1913
Cleveland

MARTIN COLLATERAL LINES

CHRISTIAN FRIEDRICH MARTIN II — b. 1825 Vienna — had one brother and two sisters:

Herman Henry Martin — b. 1839 Nazareth, Pennsylvania

Ottilie — b. 1832 — married Alex Traeger and settled in Kansas

Emilie — b. 1835 New York — married Rev. Herman Ruetenik and lived in Cleveland

EMMA MARTIN (ROEMER) — 1854-1913 — had a half brother and two half sisters:

Frank Martin — b. 1866 Nazareth, Pennsylvania

Agnes Ottilie Martin — b. 12-12-1862 — married Mr. Turner

Mary Harriet Martin — b. 8-15-1871 — married Calvin Smith

CHRISTIAN FREDERICK MARTIN III, son of Frank Martin, carries on the Martin Guitar Company in Nazareth, Pennsylvania today

THE MARTIN FAMILY OF MARK NEUKIRCHEN

MY grandmother on my mother's side was Emma Nathalie Martin who married John Hartman Roemer in 1873. She was born in Nazareth, Pennsylvania, but her mother died when she was only nine years old. After her father remarried, she was sent to Cleveland for her education. Here she lived with an aunt who was married to a Lutheran minister, Herman Ruetenik. She graduated from West High School with the highest possible marks in mathematics and then taught school until her marriage.

Christian Friedrich Martin, 1796-1873
Founder of the C.F. Martin Co., Nazareth, Pennsylvania

Emma Nathalie Martin's grandfather was Christian Friedrich Martin born in Mark Neukirchen, Saxony, Germany, on January 31, 1796. He was the son of Johan Georg Martin, a guitar maker, and both he and his brother August were taught this trade at an early age. As a young man, he went from Saxony to Vienna where he worked in the violin factory of Johan Georg Stauffer. In 1825 he married Ottilie Kuhle, and their son, Christian Friedrich II, was born in Vienna.

Ottilie Kuhle was an accomplished harpist and gave lessons to some of the ladies of the nobility. She also sang in the choir of St. Stephens Cathedral. Although their father was a Protestant, she and her sister had been brought up as Catholics. When she married, she joined her husband's faith, the Moravian Church of the Brethren.

After a few years in Vienna, they returned to Mark Neukirchen where he continued to make guitars with his father and brother. A dispute with the Violin Maker's Guild was probably responsible for his decision to emigrate to America.

According to the records, the Violin Makers' Guild, founded in the 17th century in Mark Neukirchen, tried in 1826 and again in 1832 to prevent the cabinet makers from making guitars, claiming that right only for their own members. The injunction was refused, however, on the grounds that Johan Georg Martin was the first to make guitars in Mark Neukirchen (1800), and Christian Friedrich Martin was well qualified to make them, having been the foreman in the violin factory in Vienna.

But the decision was made and Christian Friedrich Martin left with his family for New York, sailing from Bremen on September 9, 1833. There was a family story that he took his wife and children to the city before the trip to buy them complete outfits of new clothes so that they would make a good impression when they arrived in New York.

I have photostats of various documents, one in 1825 signed by Karl Kuhle, stating that "Christian Friedrich Martin is employed by me at 18 gulden and is able to support himself." This was apparently in relation to the proposed marriage, as the

church would not allow a man to marry until he could prove that he could support a wife. I also have a copy of the passport issued for their journey to America.

Mark Neukirchen is the only ancestral location that we have not been able to visit, although we have been very close to it. The town is located in East Germany not far from the border of Bavaria on the west and Czechoslovakia on the south.

We enjoyed our visit to Vienna and our tour of the beautiful old city, the Schoenbrunn Palace, the impressive public buildings, and the Danube River. We drove out to one of the attractive restaurants in the Vienna Woods where we could look in the distance to Czechoslovakia and Hungary.

On Sunday morning we went to High Mass at the 13th century St. Stephen's Cathedral and heard the beautiful music of the choir and thought of Ottilie Kuhle Martin who sang in that choir when she was a girl.

When Christian Frederick Martin arrived in New York, he established a store at 196 Hudson Street where he conducted a business as an importer and manufacturer of guitars. The first Christmas was a very lonely one for the family, quite different from the ones they had known in Germany.

The Martins were influenced to move to Nazareth, Pennsylvania, a Moravian colony, by another guitar maker from Mark Neukirchen, in 1839. They bought property in Cherry Hill, originally called Schoeneck meaning Beautiful Corner. This proved to be a much happier location for them. Nazareth had started as a Moravian community, and most of the people had a German background. There was a good cultural life, and music formed an important part of that life, so the Martins soon felt at home.

The guitars were made in Nazareth and sent to New York to be sold. In 1857 property was bought in Nazareth for the factory, and this was enlarged twice as the business grew. Up until 1898 the Martin guitars were stamped "New York" because they had always been sold through an agency there, but since that time, they have been marked "C.F. Martin, Nazareth."

In 1963 we visited the Martin Guitar factory and were shown

through it by Christian Frederick Martin III, my mother's cousin. He explained all the steps in the manufacture of a guitar, still primarily a hand crafted product made very much as the first ones were made in 1833.

In 1968 we made another trip to Nazareth and saw the beautiful new modern factory located on a large piece of land back in Cherry Hill. It was here that the Martins lived and worked when they first came to Nazareth. The Martin guitar is made here today and is recognized as the finest guitar made in America.

COLONIAL PENNSYLVANIA

THE ALLEMAN FAMILY OF NAZARETH, PA.

Dorst Alleman
b. 3-8-1725
Canton Berne
Switzerland
d. 3-25-1803
Nazareth, Pa.
(Schoeneck Cem.)
Farmer
Arrived on ship
St. Andrew in
Philadelphia from
Rotterdam 9-23-1752

m. 1747

Verona Johe
b. 4-17-1719
Austria
d. 2-6-1806
Nazareth, Pa.
(Schoeneck Cemetery)

Matthew Alleman
b. 12-22-1766
Hebron, Pa.
d. 12-22-1819
Nazareth, Pa.
(Schoeneck)
Farmer

m.

Mary Edmonds
b. 1-9-1777
Gnadenhutten
Mahony, Pa.
d. 12-5-1831
Nazareth, Pa.
(Schoeneck Cemetery)

William Alleman
b. 12-24-1802
near Schoeneck
(Nazareth)
d. 2-28-1867
Schoeneck,
Nazareth, Pa.
Occupation listed
in 1850 census:
"Pomphaha"

m.

Anna E. Colver
b. 5-18-1810
Schoeneck
d. 3-17-1892
Schoeneck, Nazareth

Christian F. Martin II

m. 5-24-1849 Schoeneck

Anna M. Alleman
b. 1-21-1830
Schoeneck,
Cherry Hill, Pa.
d. 2-23-1861
Nazareth, Pa.

THE ALLEMAN FAMILY OF NAZARETH

WHEN I first started working on the Alleman line, I had no information except that this was my great-grandmother's maiden name. I also knew she had a sister named Sabina who married a Beller and that the family lived in Nazareth, Pennsylvania.

I found that the Pennsylvania Archives had been published, giving many details about early tax rolls, land warrantees, military fines, etc. Here I found a Dorst Alleman being taxed on 130 acres of land in 1785 in Plainfield Township which borders Nazareth. The Federal Census of 1790 listing heads of families gave a Duri Allaman in Plainfield Township. In Rupp's list of "Immigrants to Pennsylvania between 1727 and 1776" on page 277, there is this entry; "Dorstius Alleman, (with an asterisk which shows that the clerk wrote his name) arrived Philadelphia September 23, 1752, on the ship St. Andrew, James Abercrombie, Captain, from Rotterdam, last from Plymouth." The passengers were listed as "foreigners."

In Europe during the 17th and 18th centuries, there was considerable persecution of some of the smaller Protestant sects. William Penn offered sanctuary to these groups in his new colony of Pennsylvania and the flood of immigration began: the Mennonites from Switzerland; Lutherans from Germany; Moravians from Bohemia by way of Saxony; Salzburgers from Austria; and Schwenkfelders, including Tobias Herterranft, an ancestor of our Geyer grandchildren, from Silesia.

There were so many of these German speaking immigrants coming into Pennsylvania in the early 18th century that the English colony became concerned over their possible influence and their loyalty to the British crown. And it is only because of this concern that we have such good records of the names of those who arrived at Philadelphia during those years.

A regulation was put into effect requiring each ship captain to take every male passenger 16 years of age and older to the State House in Philadelphia to sign the following statement of loyalty:

> "We subscribers natives and late inhabitants of the Palatinate upon the Rhine and places adjacent, having transported ourselves and families into this province of Pennsylvania, a colony subject to the crown of Great Britain, in hopes and expectation of finding a retreat and peaceable settlement therein, do solemnly promise and engage that we will be faithful and bear true allegiance to his present Majesty, King George the Second, and his Successors, Kings of Great Britain, and will be faithful to the Proprietor of this Province, and that we will demean ourselves peaceably to all his said Majesty's subjects, and strictly observe and conform to the laws of England and of this Province to the utmost of our power and the best of our understanding."

Having found a Dorstius Alleman arriving in Philadelphia in 1752 and a Dorst Alleman in the tax rolls in the Nazareth area in 1785, I looked for evidence that he might be my ancestor. I found his name in the card catalog at the Salt Lake Library, and the reference was to a small book on The Miller-Purcell family which traced their descent from the oldest daughter of Dorst Alleman and his wife Verona Johe. This also gave their other children, including a son Mathias born in 1766, his marriage and children, including a son William, but went no further.

In the 1850 census of Bushkill Township which included Cherry Hill near Nazareth, I found the family of William Alleman, age 47, (which agrees with his birth date), his wife Elizabeth, and daughter Sobenia, age 12.

When we drove east in 1963 and stopped to see Frederick Martin at the Martin Guitar Company factory, we asked him about Cherry Hill. He drove us over there and took us to the old Moravian church which had been founded in 1762. In the Moravian cemeteries it was the custom to bury the men in one section, the women in another, and children in a third, all in chronological order, and all with simple headstones. We all looked for Aunt Sabina Beller's stone in the Cherry Hill cemetery and found it with her dates. She was born on November 6, 1837, so she was twelve years old at the time of the April 1850 census. This proved my descent from Dorst Alleman and Verona Johe. After finding this stone, we examined the earlier ones and found those of the preceding generation: William and his wife Anna Elizabeth, Matthew and his wife Mary, and in the earliest part of the cemetery, Dorst Alleman and his wife Verona Johe. These finds were especially interesting because on each stone there was the actual birth date and place of birth, and in the case of the women, the maiden name. Thus I found out that Dorst Alleman, instead of being German as I had assumed, was actually Swiss, born in the canton of Berne on March 8, 1725.

From September 23, 1752, when Dorst Alleman took the oath of allegiance at the State House in Philadelphia until 1761 when his daughter Elizabeth was born in Warwick, there is no record of his whereabouts. There were three older daughters but no indication of their places of birth. His son Mathias was born in Hebron, Pennsylvania, near Lebanon, in 1766. Both Hebron and Warwick were Moravian communities.

In 1769 we find the first mention of Dorst Alleman in the Nazareth area of Northampton County. At this time he leased the Friedenthal farm.

The Friedenthal (Vale of Peace) community had been founded in 1751 as a typical Moravian settlement, almost communistic in the way it was organized with everything belonging to the church except for personal property. It provided for all the needs of its people, and each one had his own work to do. There were farm lands to be cultivated, stock raising, dairying, a grist mill

to run, and even the first printing press in the Upper Delaware.

In 1762 when there was no longer the need to take care of their own people, it was decided to disband the community and to sell the various properties to individuals. It was in 1769 that this arrangement was carried out, and Dorst Alleman leased the Friedenthal farm.

Land warranties in the Pennsylvania Archives show that he obtained two lots of land of 20 acres each in Northampton County in 1772. In 1785 and later, he was being taxed on 130 acres in Plainfield Township and also 60 acres in Bethlehem Township.

The Moravians are one of the oldest of the Protestant sects; they date back to the time of John Huss in Bohemia in the 15th century. They suffered various persecutions until the Augsburg Confession of 1575 promised religious liberty to all citizens of Bohemia. For a short time peace prevailed.

In 1722 after more bitter persecution, a small group of Moravians left Bohemia for Saxony where the rulers were Protestant and where they were offered a place of refuge on the estate of Count Nicholas Zinzendorf near Dresden. Here they built a new town, Herrnhut, meaning "The Lord's Watch" which quickly grew as it attracted more refugees.

There was increasing opposition to these Protestant sects and in 1732 a royal commission came to Herrnhut to study the situation. They ordered the Schwenkfelders, who had come here after persecution in Silesia, to leave but said that the Moravians could stay.

Zinzendorf, however, felt that it was time to make plans to settle the Moravians elsewhere and sent the first group to Georgia in 1735. Later, in 1740, they were invited by George Whitefield, the Evangelist, to move to his settlement in Nazareth, Pennsylvania. Another group bought 500 acres in Bethlehem, a neighboring township, and started building a settlement there.

When Whitefield ran into financial difficulties and had to sell his Nazareth properties, the English Moravians bought them, and in 1742 fifty-six Moravians sailed from London on the "Catherine." A second sea congregation from London ar-

rived in 1743 and another in 1749. Unfortunately, it was only the non-British passengers who had to take the oath of allegiance, so there is no way to trace the English who might have arrived on these ships.

Bethlehem and Nazareth operated in the same semi-communistic way in the early days with all business for the benefit of the church under responsible committees. This plan was always meant to be temporary, and in 1762 it gradually changed over to private ownership.

These were very religious communities with regular and brief periods of worship morning, noon, and evening. There was a high degree of culture and an unusual concentration of the nobility in Bethlehem and Nazareth.

Schools were established for the education of the children, and music was considered to be so important that they were taught to play musical instruments and to sing. Many settlers brought their musical instruments with them from Europe. Musicians went along with the harvesters and were present for a barn raising. There was music to celebrate children's birthdays and music at funerals. The watchman sang out the hours. These must have been happy communities.

But besides making a home for themselves in this new land, the Moravians felt that they had another great responsibility and that was to spread the Christian gospel among the Indians. They founded the settlement of Gnadenhuetton Mahony, about twenty miles from Bethlehem on the Lehigh River, as an Indian mission, and here they converted many Indians who became their firm friends.

During the French and Indian War, the French incited other Indians to attack the settlement in 1755 and massacred some of the missionaries. Those who escaped with the Christian Indians found refuge in Nazareth and Bethlehem. These communities became stockaded forts to provide protection for the settlers.

The Moravians were pacifists and refused military duty. They had been granted exemption from bearing arms by an Act of Parliament in 1749. During the Revolution, they paid exorbi-

tant fines for this; it is estimated that three quarters of the taxes for the war in Pennsylvania were raised from the fines paid by the Moravians and other religious groups holding similar views. However, they made important contributions in other ways. The main buildings at Bethlehem were turned into an army hospital, at one time caring for more than seven hundred sick and wounded soldiers, including Lafayette in 1777.

The first newspaper in America to print the Declaration of Independence in its entirety was the Staatsbote, published by the Moravian printer, Henry Miller.

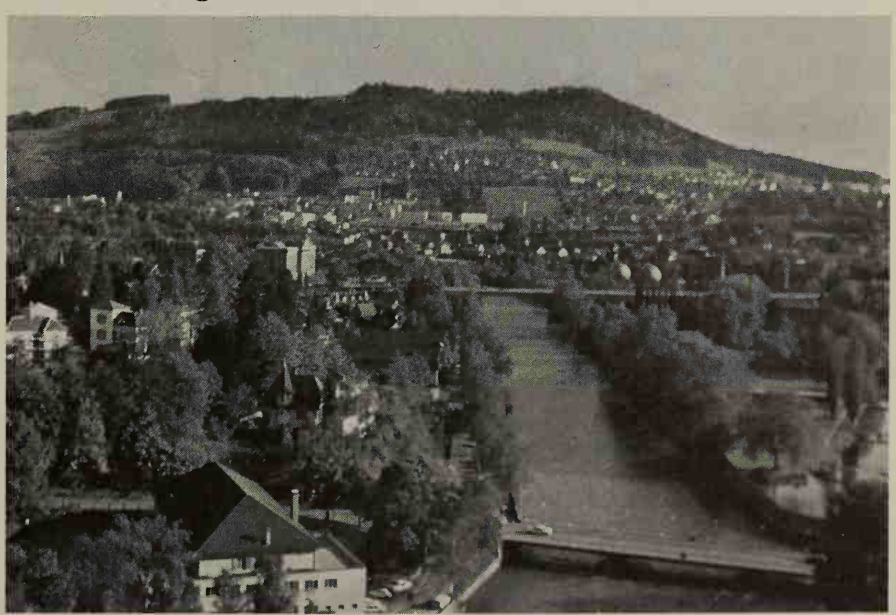
Many Colonial leaders, including John Hancock, Samuel Adams, and Benjamin Franklin, visited Bethlehem and expressed appreciation to the Moravians for their services to the American cause.

Dorst Alleman was a farmer in Plainfield Township outside Nazareth during these Revolutionary War years bringing up a family of five children. Twenty-five years had passed since he arrived in Philadelphia on the Ship St. Andrew from Rotterdam and took the oath of allegiance on September 23, 1752. Before that he had come down the Rhine from the canton Berne in Switzerland where he had been born on March 8, 1725.

DORST ALLEMAN IN SWITZERLAND

THERE were many Mennonites in the Canton Berne in the 17th century, and many of these were prosperous farmers. Since they were not willing to conform to the teachings of the Protestant Reformed church which was the established church in Switzerland, they too were subjected to persecution and some were even imprisoned. In 1714 emigration started which eventually took about 10,000 Mennonites to Pennsylvania where they settled in Lancaster county in the Pequea Creek area.

Dorst Alleman was probably a Mennonite as I can not find any indication that the Moravians were in Switzerland at this early date. However, all records of him in Pennsylvania show him to be living in Moravian communities.



Berne, Switzerland

We visited the city of Berne several times, and our daughter, Elizabeth, was with us on one of these trips. From the balcony of our suite in the Bellevue Palace Hotel, we could look over this picturesque old medieval city and see the red-tiled roofs of the buildings and the Aar River rushing around sharp curves far below us. We walked around the old city and went shopping in the covered arcades. We went into the Cathedral, and I wondered if any of my ancestors had ever worshipped there. We saw the old clock tower with its moving figures, an attraction since the 16th century, and the Town Hall built in the 15th century. It was market day and one of the streets in the center of the city was lined with booths selling all kinds of food items, a custom which has continued for hundreds of years. Everywhere there were window boxes filled with red and white geraniums, and flags of all nations lined both sides of the main street. There were interesting 16th century fountains at intervals in the middle of this street.

16th century Clock Tower, Berne, Switzerland

According to descriptions of travel in the 18th century, these early emigrants would have floated down the Aar River from

Berne to Basel taking three days for that part of the trip. We did it by car in a few hours, stopping for lunch at Roggivil.

I had found a record of a Durs Amman of Roggivil who had come back to Berne to collect his inheritance from his grandfather's estate. He had previously emigrated to Pennsylvania and was now ordered to leave Switzerland immediately and not entice anyone else to go with him. This was in July 1752, and I was intrigued by the possibility that he and Dorst Alleman were the same man. The only record of a Durs Amman arriving in Philadelphia was in 1749. A Dorst Amen was taxed on property in Cocalico which is near Hebron where Dorst Alleman's son Mathias was born in 1766.

We drove around the town of Roggivil and had a delicious luncheon in an old Inn, the Kaltern Herberge. I consulted the local telephone book and found several listings in the name Amman, but none for Alleman, except in the next town. Since the clerk at Philadelphia recorded the names of those who could not write, it was quite possible to have considerable variations in spelling.

From here we drove on to Basel where we turned in our rental car and checked into the Drei Koenige Hotel which has had a continuous history on this site on the bank of the Rhine River since the 11th century. The hotel was given its name to honor a treaty signed by three kings. From our room we could look out on the busy river filled with barges and freighters slowly fighting their way up against the swift current or moving more rapidly downstream.

Our plan was to follow the route of the emigrants from Basel down the Rhine to Rotterdam; and perhaps, not unlike them, we were stopping over in Basel as we waited to board our Rhine steamer, the Nederland. The ship would sail at five in the morning with most of the first day spent slowly passing through the nine locks which would lower it over 400 feet. I do not know how this stretch of river was negotiated in the 18th century but perhaps by portages around the rapids. In those days the entire trip down the river to Rotterdam took about twenty-one days

with numerous stops and delays for tolls and custom inspections at thirty-six different custom houses.

Our second day on the Rhine was the most picturesque and interesting. Here the river passes through a gorge between mountain ranges rising on either side. You see the terraced vineyards producing the grapes from which the famous Rhine wines are made. There are many castles, often on the very top of a mountain, each with a history going back hundreds of years. The attractive small towns are built on the banks of the river and up the narrow valleys.

We stopped at Strassberg to see the beautiful old 11th century Cathedral and the old section of the town, and at Wiesbaden, a favorite watering place since the time of the Romans.

Castles and Vineyards on the Rhine

We passed Mainz where the art of printing originated. Then we came to a narrow bend in the river between high rocky cliffs called the Lorelei. It is here where legend had the sirens enticing sailors to their deaths.

In many ways the 18th century traveler on the Rhine saw very much what we saw: old castles, vineyards, towns, and cities. Today's traveler also sees the very heavy river traffic, stream-

lined trains speeding by on each side of the river, and camping grounds with brightly colored tents.

Each night our boat tied up at the dock, and we had time for sightseeing. One night was spent at the quaint old town of Rudesheim with its narrow streets, old buildings, and many restaurants and beer gardens. It was a Saturday night and it seemed as if everyone had come to town to celebrate; the place was literally jumping!

After Cologne, the scenery was not so spectacular as we passed many industrial cities, but as we came into Holland, we saw flat farmlands with herds of cattle in the pastures and drinking at the river bank. We arrived in Rotterdam in late afternoon, took a taxi to the airport and flew to London.

The 18th century emigrants arrived in Rotterdam after their twenty-one-day trip down the Rhine and sometimes had to wait weeks while they negotiated for passage to Philadelphia on one of the small sailing ships.

Mittleburger in his "Journey to Pennsylvania in 1750" gives an account of the difficulties and hardships of the trip. He claimed that the trip down the Rhine alone could take four, five, or six weeks. After a wait of up to six weeks in Rotterdam, the emigrants embarked with four to six hundred per ship. The passengers had to lay in supplies of food for the long voyage. Warm food was served only three times a week, and this was very poor. There was terrible misery on board ship and many died. Children under seven rarely survived, and out of the four hundred on board his ship, thirty-two died. With the best wind the voyage lasted seven weeks. On his trip it took fifteen weeks, including a nine-day stop in Cowes, England.

On arrival in Philadelphia prosperous English, Dutch, and German settlers boarded the ship and selected the healthy passengers who had not paid for their journey. They bargained with them as to how long they would serve them in order to pay their passage money; this might be for three, four, or five years. The trip usually cost about ten pounds from Rotterdam to Philadelphia or twenty-five pounds when it included the journey down the Rhine.

In the burial record of Verona Alleman in the Schoeneck church records, it notes that she was born in Austria on April 17, 1719. Her maiden name was Johe and she was a widow at the time she married Dorst Alleman in 1747. They came to America the following year. She had been a Catholic but converted to the Protestant faith at the time of her marriage.

In the lists of immigrants at Philadelphia, there was one family arriving on September 2, 1749, on the ship Rotterdam with the name of Johan Jacob Joh, Johan Adam Joh, and Johan Michel Joh — probably a father and two sons over sixteen. These might have been relatives as their names appear later in Northampton County and Plainfield Township where the Allemans lived.

These were some of my early pioneer ancestors, and I have the greatest admiration for their courage in undertaking such a difficult journey, their strength in overcoming the many hardships of the voyage and in building a new life in this country, and their religious faith expressed in this quotation from Dorst Alleman's will:

"Principally and first of all, I commend my immortal soul into the hands of God who gave it, and my body to the earth to be buried in a Christian like manner; and as to such worldly estate where with it has pleased God to bless me in this life I give and dispose of the same in the following manner --"

THE EDMONDS FAMILY

William Edmonds
d. 1723, Colford,
Gloucestershire, England
Left several farms to
three sons

William Edmonds — m. — Hannah _____
Colford, Gloucester-
shire, England
Merchant

William Edmonds — m. 1739 — Rebecca de Bevoise
b. 9-9-1708 — d. 1749
Colford — New York
Arrived New York
1736
d. 1786
Nazareth, Pa.

John Edmonds — m. 1776 — Barbara Ehrenhard
b. 1-27-1743 — Emaus — b. 10-9-1755
Long Island — Emaus, Pa.
d. 1824 Nazareth — d. 7-28-1836
Pa. (Schoeneck) — Nazareth, Pa.
(Schoeneck)

Matthew Alleman — m. 10-18-1795 — Mary Edmonds
b. 12-22-1766 — b. 1-19-1777 Gnaden-
Hebron, Pa. — hutten Mahony, Pa.
d. 12-22-1819 — d. 12-5-1831
Schoeneck — Schoeneck

EDMONDS COLLATERAL LINE

MARY EDMONDS — b. 1777 — had two brothers:
John Augustus Edmonds
William Edmonds

THE EDMONDS FAMILY

AFTER I had completed my research on the Alleman name, I turned my attention to two English names, Edmonds and Colver, since Matthew Alleman had married a Mary Edmonds, and his son, William Alleman, had married a Johanna Elizabeth Colver.

I looked up all references to the name of Edmonds in Northampton County in the Pennsylvania Archives and other books on the early history of Pennsylvania. There were many references to a William Edmonds in Nazareth who was a prominent member of that early Moravian community in the years before and during the Revolution.

William Edmonds was born in Coleford, Gloucestershire, England, on October 24, 1708, to William and Hannah Edmonds. His father was a merchant in Coleford. William Edmonds learned the skin dressing trade in Monmouth before going to New York in 1736.

In 1739 he married Rebecca de Bevoise, descendant of an old French Huguenot family. They had four children while living on Long Island, probably in what is now Brooklyn. They joined the early Moravian church in New York in 1741, the year in which it was organized.

Rebecca died around 1749 and probably that is why William Edmonds made a number of voyages between 1749 and 1754 on the snow "Irene" as a steward while that ship was bringing Moravian immigrants from England and Holland to Pennsylvania. A "snow" was the largest of the two-masted vessels engaged in commerce, and the "Irene" had been chartered by the Moravian church for this purpose.

In 1754 William Edmonds went to Bethlehem, Pennsylvania, and started working in the commissary of the Moravian church. He was then put in charge of the church store near the Rose Inn at Nazareth where he dealt with the early settlers and the friendly Indians living in that area. His account book of those early years is in the Moravian Historical Museum in the Whitefield House in Nazareth. This store was later sold to Dorst Alleman.

William Edmonds was elected a representative for Northampton County in the Provincial Assembly in Philadelphia for the first time in 1755 and served a number of terms. He was a member of some important committees: Indian Affairs, Finance, and Military. In 1774 he was one of four delegates from Northampton County to the Provincial Convention in Philadelphia when it was resolved to send help to Boston which was suffering from the effects of the Boston Port Bill. He was a member of the General Committee of Safety which met in Philadelphia in 1775. It is noted that he consistently voted in favor of the colonies and against the power of the king.

He apparently was one of the leading citizens of the area, and it is quite interesting that the Moravian church allowed him to be active in the government, as this was contrary to their usual policy.

William Edmonds died in 1786, and I was able to get a copy of his will from the county seat at Easton, Pennsylvania. This proved to be very interesting and mentioned his granddaughter, Mary Edmonds, who later married Matthew Alleman, thus proving the relationship.

Besides leaving his farm in Nazareth to his son, John, he left him the income from a farm in Coleford, Gloucestershire, England, given to him by his father at the time of his marriage and which would then go to his grandson, John William. He left a silver tablespoon to his daughter-in-law; a silver teaspoon to his granddaughter, Mary; his clothing, including a blue velvet jacket and his spectacles, to his son-in-law; and his portrait and six volumes of his notes taken at the Assembly meetings in Phila-

delphia to his grandson; besides various other bequests of cash and personal property.

Having found such an interesting ancestor, I wanted to see if I could go any farther in the Edmonds line in England. In the British Index Society volume for Gloucestershire, I found that there was a will listed for a William Edmonds of Coleford in 1723. I wrote to the Genealogical Society Library in Salt Lake City and they sent me a copy.

In his will he left "the land adjoining to Pulway and the house in which I now live" to his son, William. He also mentions that he had already given to this son his estate in Newland. Since this will was written in 1717, the writer of the will must be the grandfather of the William Edmonds, born in 1708, who later went to America.

When we planned our trip to England and Scotland in 1973, we decided to visit Coleford. After landing at Heathrow airport in London, we picked up our sporty little red Cortina and started west on the M4 motorway, not the ideal way to see the English countryside and villages, but certainly the fastest way to get to our destination.

After crossing the Severn river near Bristol, we left the M4 and started north on an old winding narrow road between hedges and stone walls under arching trees, passing the ruins of Tintern Abbey on the way and finally arriving at Coleford.

This town is near the western edge of Gloucestershire, close to Wales, and was larger than I expected. We drove through the town and found signs directing us to the Speech House Hotel, a couple of miles out of town.

This is an interesting old place, several hundred years old, known as the King's Lodge in the 17th century. Many of the bedrooms are furnished with massive old four-poster beds. The dining room, with its beamed ceiling and huge old fireplace, has an elevated platform at one end because this was used for the original Forester's court, which is still regularly held here.

On our first morning we went to the Post Office and asked if there was any farm in Coleford known as Pulway Farm. We were directed to a home on the edge of town and found the

farmer and his wife and daughter at home. They invited us in for coffee and we explained the reason for our visit.

The house was a typical two-story stone farmhouse dating from the 18th century, but it did not seem quite old enough to be the home of a man who had died in 1723. The farmer suggested that the place we were looking for was more likely to be "Pulway House" on the main street of the town and about three hundred years old. In Coleford today this is spelled "Poolway" instead of the spelling in the will. I couldn't help but wonder if the farm might be the one mentioned in the Pennsylvania will which was left to William Edmonds' son and then his grandson, since it was on the same side of the road and was not far from Pulway House and so could have been part of the original property.

Pulway House, Coleford, Gloucestershire, home of William Edmonds in late seventeenth century

We followed the farmer's directions down to Pulway House on the main street and we were sure that this was what we were searching for. It looked very old and attractive with its white-washed walls and weathered slate roof and shingles. It was set down below the level of the road with a wall in front and a gate

and steps leading down to the garden and a path to the front door. A small one-and-a-half-story wing extended out to the front on each end of the house. There was no one at home but we took some pictures. A neighbor directed us to the caretaker but he was not willing to take us in as he expected the owner there that weekend. We tried again the next day but still no luck, so we were never able to see the inside of the house, but perhaps it was just as well as we can imagine what it might have been like in those old days.

Coleford is in the parish of Newland so on Sunday morning we drove over there to see the parish church and arrived just as the service was ending. We talked to the Vicar and he told us about the church and showed us some of the old memorial brasses and ancient tombs. The church was built in the 13th century to serve as the parish church for a number of surrounding communities. Newland has remained a quiet village while other places like Coleford have become busy towns. We walked through the cemetery looking for old stones, and although we did not find any with the name of Edmonds, we know that this was their church, since I had found the christening record of William Edmonds in 1708 in the parish records of Newland.

When we visited Coleford, it was an August holiday weekend. Many people were taking advantage of the good weather to enjoy the countryside. We drove to a high point where we could see a spectacular view known as Symonds Yat, where the Wye river loops back upon itself.

The Speech House Hotel is located in the Forest of Dean, and across the road in the wooded parklands many family groups were walking through the woods. Some had brought out their folding chairs and tables from their cars and were enjoying their afternoon tea. We walked back to the hotel and joined others in the lounge for tea. It was interesting to think that this hotel was standing here at the time of those earliest Edmonds ancestors.

FRANCE
AND
HOLLAND

THE DE BEVOISE FAMILY*

Isaac de Beauvois
Middleburg, Holland
French Huguenot refugee
(perhaps from Beauvais)

Carel Carels
Ghent

Jacobus de Beauvois
Goldsmith

m. 1621 Leyden

Tanneken Carels

Carel de Beauvois
b. 11-24-1626
Leyden
Arrived on ship Otter
at New Amsterdam
1659
First school teacher
Breuckelen
d. 1662

m. 1649

Sophia Van Lodenstyn

Jacobus de Bevoise
b. 1650 Leyden

m. 6-12-1678

Maria Van Syssen

Carel de Bevoise
b. 1680

m.

Margaret Meserole

William Edmonds
b. 1708

m. 1739 New York

Rebecca de Bevoise
d. 1749 New York

De Bevoise material from an article by Louis P. de Boer in the Genealogical Magazine of New Jersey — July, 1927.

THE VAN LODENSTEYN FAMILY*

Jan Van Lodensteyn
Delft, Holland
Said to have been branch of ancient house of the Counts of the Mark, of Viking descent

|

Jan Van Lodensteyn
b. 3-16-1500 Delft
d. 10-18-1579 Delft
First member of family to embrace Dutch Reformed Faith
Sailmaker and manufacturer of sailcloth
Left large estate

m. 1533

Jacomina Van Blyswyck
Daughter of ancient noble family

|

Cornelis Van Lodensteyn
b. 6-2-1552 Delft
d. 10-30-1636 Delft
Magistrate at Delft, friend of the Princes of Orange

m.

Sophia Van Berendrecht

|

Rev. Johannes Van Lodensteyn
b. 10-7-1578 Delft
d. 2-17-1629 Leyden
Prominent minister in Dutch Reformed Church
Advocate of Christian Unity

m. 4-18-1603

Gertruyda Jans Van Ilpendam
d. 1648 Leyden

|

Sophia Van Lodensteyn
b. 10-6-1618
Souterwoude, near Leyden

m. 1649

Carel de Bevoise

This material from an article by Louis P. de Boer in the Genealogical Magazine of New Jersey — July, 1927.

THE DE BEVOISE AND VAN LODENSTEYN FAMILIES

WILLIAM Edmonds married Rebecca de Bevoise in New York in 1739. This was the first indication of any French ancestry in my line so I was anxious to pursue this.

I have found that the further back you go the easier it is to find information on the families that were the earliest settlers in this country.

In the "Abridged Compendium of American Genealogy," I found a paragraph on Carel de Bevoise. He was a member of a French Huguenot family, the name probably derived from the city of Beauvais, France, and had come from Leyden, Holland, to New Amsterdam in 1659. He had one son, Jacobus, and anyone of the name of de Bevoise in those early years was descended from Jacobus through one of his several sons. Although I have been unable to find the christening record of Rebecca de Bevoise, I feel reasonably sure that she must have been the daughter of Carel de Bevoise born in 1680 and his wife Margaret, as they were having children during the period when she must have been born. Also, she named her first daughter, Margaret, which would, by custom, be the name of her mother.

The first Carel de Bevoise and his wife, Sophia, arrived in New Amsterdam on the ship "Otter" on February 17, 1659. They settled in the village of Breuckelen on Long Island, and

Nieuw Amsterdam, in 1659.

[A, the fort. B, the church. C, the wind-mill. D, the flag, which is hoisted when vessels arrive in port. E, the prison. F, the house of the general. G, the place of execution. H, the place of expose or pillory.]

Nieuw Amsterdam in 1659 from an old print

he was appointed the first schoolmaster of the village where his duties also included conducting the church service on Sunday, court messenger, bell ringer, and grave digger. He was later made the town clerk. In the *Genealogical Magazine of New Jersey*, I found an article by Louis P. de Boer which outlined the history of the families of Carel de Bevoise and his wife, Sophia Van Lodensteyn. The following information was found in this article.

Carel de Bevoise was born in Leyden, Holland, in 1626, the son of Jacobus de Bevoise, a goldsmith. He was well educated and also trained as an artist and was admitted to the guild of St. Luke, a painters' guild at Leyden, on March 18, 1648.

His grandfather was Isaac de Bevoise of Middleburg, Holland, which was the southernmost city in Holland and so had been a refuge for French Huguenots since the religious wars in France in the 16th century.

Since the Edict of Nantes in 1598 guaranteed freedom of religion for all, it is obvious that Isaac de Bevoise must have left France before that time, perhaps after the St. Bartholomew's day massacre in 1572 when many Protestant leaders were killed in Paris and throughout France.

Mr. de Boer traces the ancestry of Sophia Van Lodensteyn to a Jan Van Lodensteyn who was living in the city of Delft, Holland, at the time Columbus sailed for America. It was a prominent family in the middle ages, claiming descent from the Viking chiefs who raided the lower Rhineland in the 9th century and later.

The second Jan Van Lodensteyn who was born at Delft on March 16, 1500, was one of the most prominent members of the family. He was the first to take up the Reformed Faith. He built up a large fortune as a sailmaker and manufacturer of sailcloth. He was a close friend of the Princes of the House of Orange who resided at Delft. His estate was large enough to leave a good fortune to each of his children.

His son Cornelis, born June 2, 1552, was a magistrate at Delft and was closely associated with the court of the Princes of the House of Orange, William the Silent, his son Maurice, and his younger son and successor, Frederick Henry.

In the next generation we find the Rev. Johannes Van Lodensteyn who was born in Delft on October 7, 1578. He became a minister in the Dutch Reformed Church and although orthodox in his views, he advocated Christian unity through cooperation between the various churches in Holland and elsewhere — an unpopular stand at that time.

It was his daughter, Sophia Van Lodensteyn, who married Carel de Bevoise in Leyden in November 1649. Ten years later this couple arrived in New Amsterdam with their three children to start their life in the New World.

COLONIAL NEW ENGLAND

THE COLVER FAMILY

Edward Colver
b. 1610 England
1635 Boston
1653 New London
d. 1685
New London, Conn.

m. 9-19-1638 (Dedham, Mass.) An Ellice

Edward Colver
b. 1653
New London
Original proprietor
Lebanon, Conn. 1698

m. 1-15-1681 Norwich

Sarah Backus
b. 1663
Norwich

John Mason
Bought land on Conn. River in Hartford in 1649
d. 2-19-1698

Edward Colver
b. 1689
Norwich, Conn.
Original proprietor of
Litchfield, Conn. 1720
d. 4-9-1732

Joseph Mason
b. 1688 Hartford
Original settler of
Litchfield, Conn.

m. Mary ———

Ephraim Colver
b. 7-30-1717 Lebanon
Nazareth, Pa. 1755
d. 3-1775
Bethlehem, Pa.

m. 1-24-1739 Litchfield

Hannah Mason
b. 1-6-1719
Hartford

Ephraim Colver
b. 2-25-1743
Litchfield
d. 9-1804
Nazareth, Pa.
(Schoeneck Cem.)

m. 8-16-1770 Bethlehem

Magdalina Lanius

Jacob Colver
b. 10-5-1783
Hope, New Jersey
d. 3-19-1844
Nazareth (Schoeneck)

m.

Catharina Steiner

William Alleman
b. 12-24-1802
Nazareth, Pa.
d. 3-3-1867
Nazareth, Pa.

m. 1828

Johanna E. Colver
b. 5-18-1810
Plainfield Township
Pa.
d. 3-17-1892
Nazareth, Pa.
(Schoeneck Cem.)

THE BACKUS — CHARLES — CLARK FAMILIES

John Charles
b. 1595
d. 1673
Branford, Conn.

William Backus, Sr. m. Sarah Charles
b. Norwich, England
Arrived Saybrook, Conn. in ship Rainbow in 1637.
Original proprietor of Norwich, Conn. 1659
d. 1664

Hon. John Clark
b. 1608
d. 1674 Saybrook, Conn.
Grantee named by King Charles II in Conn. Charter 1662

Lt. Wm. Pratt m. Elizabeth Clark
Hartford and Saybrook, Conn.
d. 1678

William Backus, Jr. m. Elizabeth Pratt
b. 1639 b. 1642
Saybrook, Conn. d. 1730
Original proprietor of Norwich, Conn. 1659

Edward Colver m. Sarah Backus
b. 1653 New London 1-15-1681 b. 1663 Norwich
Norwich

THE COLVER FAMILY

WILLIAM Alleman married Johanna Elizabeth Colver in Nazareth, Pennsylvania, on February 14, 1828. I had not found any references to this name in the 1790 census of Heads of Families, or in the Pennsylvania Archives, so I did not expect to go very far in this research. But, how wrong I was, as I eventually traced that line to an Edward Colver who arrived in Boston from England in 1635!

After we moved back to Connecticut from California in 1971, we made another trip to Nazareth, Pennsylvania. I wanted to examine the church records of the Schoeneck Moravian church in Nazareth. It was in that cemetery that I had found the gravestones of my earliest Alleman ancestors, back to Dorst Alleman, who came from Switzerland in 1748 and died in 1804. I learned that these records were kept in the Moravian Archives Library at Moravian College in Bethlehem, so we spent some time there. The records were written in German, making it more difficult, but the burial records were very helpful as they gave so much information: the place of birth, name of the wife, date of marriage, and names of children. First, I found the record of the baptism of Johanna Elizabeth Colver on May 18, 1810, and learned that she was the daughter of Jacob Colver and his wife Catharina Steiner.

The burial record of Ephraim Colver II who died in 1804 named Jacob Colver as a son. A mimeographed collection of newspaper articles written in 1894 given to us by the curator

of the Moravian Historical Society at the Whitefield House in Nazareth contained many stories of the early history and original families of Nazareth. The Colvers were included in this collection and this took me back one more generation to Ephraim Colver I.

He was born in Lebanon, Connecticut, on July 30, 1717, and grew up in Litchfield, Connecticut. Later he moved from there to Pennsylvania and in 1753 was living in the Stroudsberg area where he had a grist mill in addition to his other farm buildings. When warned of an Indian raid, he fled with his family and a few belongings to Nazareth just ahead of the Indians who burned down all his buildings. He joined the Moravians at Nazareth and was the landlord of the Rose Inn for a time and also of the Crown Inn at Bethlehem. In 1771 he lived at Schoeneck "Beautiful Corner," a section of Nazareth named for Count Zinzendorff's estate in Saxony. He died in Bethlehem in 1771.

In Ephraim Colver II's burial record, I found that in 1780 he had moved to a new Moravian settlement in Hope, New Jersey, and later back to Nazareth, and that is why his name could not be found in the 1790 census or in the tax records of the 1780's in Pennsylvania.

When we moved back to Connecticut, I had no idea that this, too, was the land of my ancestors, and it opened up a whole new field of research. I found that the Bridgeport Library had a good genealogical section with many books on Connecticut and New England history, and I spent a great deal of time there.

There were many references to an Edward Colver, a Puritan, reportedly from the southeast of England, who arrived in Boston in 1635 in the party brought by John Winthrop the Younger. He was a member of the Massachusetts Bay Colony and a landed proprietor in Dedham, Massachusetts, in 1636. The early records of Dedham include his marriage on September 19, 1638, to An Ellice and the baptisms of three children. He later moved to Roxbury where two more children were born. In 1653 he moved his family to New London, Connecticut, where he had a land grant at Pequot, the new colony which had been started there in 1644 by a land grant from the General Court of Massachusetts under the

leadership of John Winthrop, Jr. Another son, Edward, was born in New London about 1653.

Edward Colver had extensive land holdings in the area — a farm as well as a house in town. He later turned his New London farm over to a son and moved to another farm near the head of the Mystic river in a place known to the Indians as Chepadaso. This land adjoined the John Winthrop estate. He died here in 1685.

His son, Edward Colver II, born in New London in 1653, was a noted soldier in King Philip's war and with his Indian scouts led a party after the Indian raiders. He married Sarah Backus in Norwich on January 15, 1681, and they had seven children, the fifth being another Edward, born in 1689. He was a surveyor and founder and original proprietor of Lebanon, Connecticut, which was laid out in 1695 with fifty grants of land. He moved there in 1698. It was organized as a town in 1700, and he was still living there in 1716.

Edward Colver III, born in Norwich in 1689 and brought up in Lebanon, was probably married there, although I have not found the name of his wife. It is known that his son Ephraim was born there on July 30, 1717. In 1720 he left Lebanon and took his family to Litchfield which was just being organized as a new settlement. He was one of the original proprietors and had lot #41 of about 15 acres on the northeast corner of Highway and Meeting House Street. "41" shows the order in which lots were chosen. "The History of Litchfield" by White has a map showing the original layout of the town with the name of the owner on each plot of land, making it possible for us to find the exact location when we visited the town. Today Litchfield is a beautiful New England town with many fine old colonial homes, but none of those original houses have survived. In the Genealogical Register of the town of Litchfield, I found these two entries: "Edward Culver from Lebanon died April 7, 1732, (sons) Daniel, Samuel and Ephraim," and "Ephraim Culver from Lebanon (son) of Edward married Hannah Mason January 24, 1739." This is the Ephraim who went from Litchfield to Stroudsberg, Pennsylvania, in 1753 and then settled in Nazareth.

It is interesting to see how each generation beginning with the first Edward Culver moved on to a new community, no doubt attracted by the opportunity to obtain cheap land in a new settlement.

Another one of the original proprietors of Litchfield with lot #54 was Joseph Mason, the father of Hannah Mason who married Ephraim Culver in 1739. He is described as being from Hartford and in the "History of Hartford" I found that a John Mason bought land on the Connecticut river in 1649 and died February 19, 1698, leaving a good estate for seven children, including Joseph who was born in 1688.

Edward Colver II, born in 1653 in New London, married Sarah Backus in Norwich, Connecticut, January 15, 1682. Sarah was the granddaughter of William Backus, Sr., who arrived in Saybrook, Connecticut, from Norwich, England, on the "Rainbow" in 1637. He married Sarah Charles, daughter of the Rev. John Charles of Branford and had sons William, Jr. and Stephen.

Sarah's father was William Backus, Jr. who married Elizabeth Pratt, daughter of Lt. William Pratt, a settler in Hartford as early as 1636, and his wife, Elizabeth Clark, who was a daughter of the Hon. John Clark (1608-1764) of Saybrook — one of the grantees named by King Charles II in the Connecticut Charter of 1662.

William Backus, Sr. and his sons William, Jr. and Stephen moved to Norwich, Connecticut, in 1659 as original proprietors. It was said that the town was given that name to honor William Backus, Sr. since he was the oldest member of the group and Norwich, England, had been his birthplace.

When we were in England in August, 1973, we visited Norwich. We had not been in this part of the country before and the drive there from St. Albans was not as beautiful as in other areas. It is very flat, but Norwich is a very interesting old city. In medieval days it was second only to London and was a very prosperous city. In addition to the large 12th century cathedral, there are about thirty parish churches dating from medieval times, most of them made of flint which must have been the

most common building material. There seemed to be a church on nearly every corner, a few of them now being used as museums.

We took a walking tour through the Norman section of the city, starting from our hotel — The Maid's Head — which has been serving the public here since the 16th century, across the square and through the cathedral grounds. We stopped for lunch at the Adam and Eve Tavern on the Bishopsgate road, another 12th century building of flint stones with small, beamed, low-ceilinged rooms. The walls enclosing the cathedral grounds here also date back to that time. We passed the Great Hospital which has been caring for the aged for seven centuries.

We continued on down to the Wensum river, passing the Cow Tower, one of the old round towers dating from Saxon times and probably built as a defense against the Vikings or Danes, then to Pull's ferry where barges carrying stone for the building of the Cathedral had been unloaded in the 12th century. We passed Norwich Castle built in 1160 on a high artificial mound. This is now the city art museum with the grounds beautifully landscaped. A good view of the city and surrounding country is provided from this higher elevation.

We arrived at the town center which is an interesting contrast between the old and the new. On one side of the large square is the ancient 15th century Guildhall made of flint trimmed with stone. On the next is the impressive modern brick City Hall with its tall clock tower, and at the other end of the square the old medieval church of St. Peter Mancroft containing beautiful windows of 15th century glass. The center of the square has been the marketplace since medieval days and is still a busy place today — completely filled with stalls selling every kind of merchandise from food to clothing, each covered with a brightly colored awning making a patchwork of color.

We circled around through the narrow winding streets, past a number of old houses bearing dates as early as 16th century, past some of the interesting old churches and finally down Elm Hill, a short, cobblestoned street where all the buildings are old. One, with thatched roof, was the medieval King's Head

Inn and another was Strangers Hall, one of the finest homes, built in the 15th and 16th centuries. One house had a small sign in the window offering afternoon tea so we stopped in there to enjoy that fine English custom before finishing our walk back to the Maid's Head Hotel.

One of the leading industries in Norwich in medieval times was weaving. During the 14th century weavers first started to settle here from Holland and by the 16th century many weavers from the Low Countries were arriving here to escape religious persecution on the continent.

William Backus was undoubtedly a descendant of one of these families with his name simplified from the original "Bakhus" meaning "Bakehouse" to Backhouse and then Backus.

In the Norwich probate records there is the will of a William Backhouse in 1589 who is listed as a "shearman," apparently having some connection with the weaving industry. He could be an ancestor, although I was unable to prove a connection on our visit to the county record office in the beautiful new library in Norwich.

I had finished writing this account of my family research but there was still one place I wanted to visit and that was Mystic, Connecticut, only an hour's drive from our home in Fairfield.

References to the first Edward Colver had stated that he had turned over his first farm in New London, where he had settled in 1653, to a son and then had moved to another farm at the "head of the Mystic" adjoining the estate of Gov. John Winthrop, Jr.

On a beautiful fall day we drove up there and first visited Mystic Seaport which is operated as a museum and is a restoration of the town and harbor as it was in the 18th century with several old sailing vessels anchored there. This was in the town of Mystic but the map showed another village, Old Mystic, about five miles inland which seemed more likely to fit the description of being at the "head of the Mystic."

We drove up there and through the small town where we noticed several homes which seemed to be very old. My first

Mystic Seaport, Mystic, Connecticut

inquiry in a shop was unsuccessful but later we passed an old cider mill and decided to go in and make some purchases. We met the owner and found that he had made an extensive study of the town's history. He asked me the name of my ancestor and when I told him that it was Edward Colver he informed us that he and his mother owned that house which had been enlarged from its original size and restored.

He also showed us the photograph of a court document about a law suit in 1680 in which John Winthrop, Jr. sued Edward Colver claiming that he had built his grist mill on land belonging to Winthrop. On this document there was an outline map of the area showing the house with its gambrel roof. We were told that Edward Colver lost the case.

We found the house and took several pictures but will have to wait until a later trip to see the inside. I had never hoped to find a house from that early period still in existence or to be able to identify one as the Edward Colver house. I was very happy that our last trip to an ancestral location had come to such a successful conclusion.

SCOTLAND

THE WALKERS OF ANGUS COUNTY, SCOTLAND AND NORTHBORO, MASSACHUSETTS

Andrew Glenday
Weaver in Ballindargue
Kirriemuir, Angus

William Walker — m. — Isabel Glenday
Farmer — b. 2-20-1777
Mosside, Kirriemuir — Ballindargue

Alexander Walker — m. 1825 — Anne Milne
b. 2-22-1803 — b. 1803
Mosside, Kirriemuir — d. 1884
d. 9-10-1878
Farmer

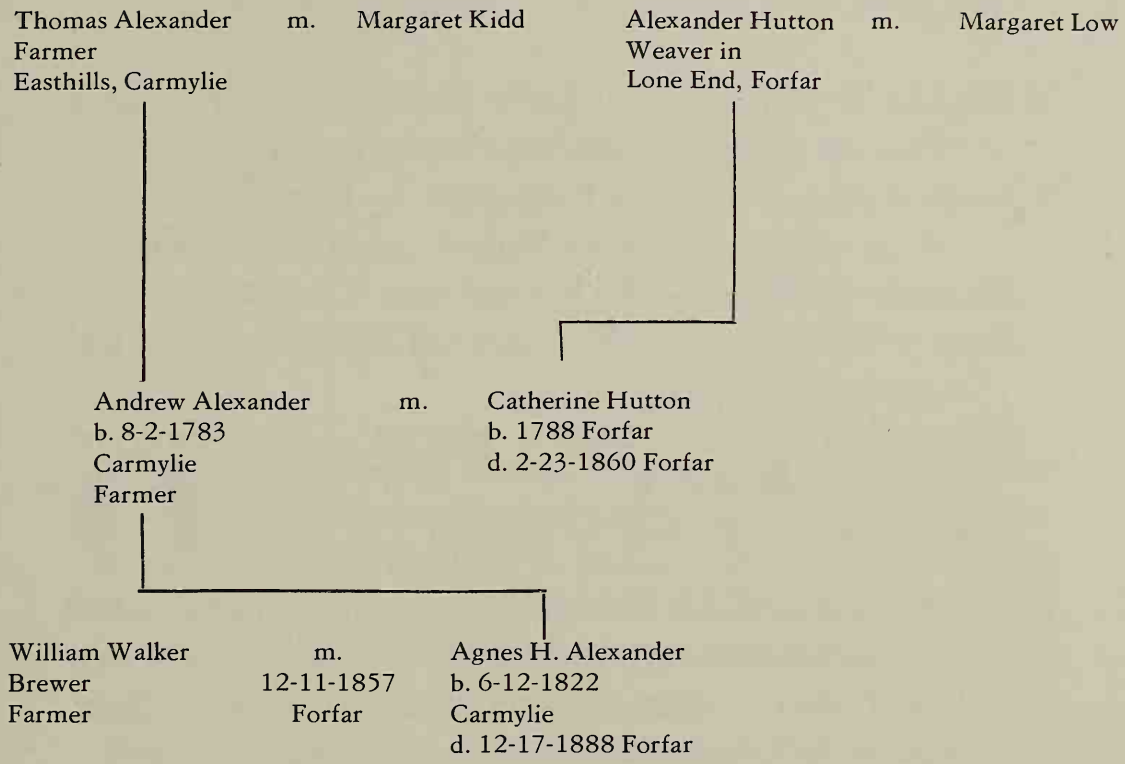
William Walker — m. 12-11-1857 Forfar — Agnes Alexander
b. 1835 Mosside — b. 6-12-1822
Farmer at Heather Stacks and Northboro — Easthills, Carmylie
d. 1-24-1913 — d. 12-17-1888
Northboro, Mass. — Forfar

David A. Walker — m. — Elizabeth J. Balharry
b. 5-5-1865
Heather Stacks, Forfar
d. 6-30-1935
Northboro, Mass.
Farmer, butcher,
cattle dealer

William B. Walker	Agnes Walker	R. Gordon Walker	Clarence C. Walker
b. 10-12-1890	b. 11-9-1895	b. 12-14-1897	b. 3-20-1900
d. 10-16-1972	m. Morton Maney	m. Florence Gauvin	m. Grace E. Tompkins
m. Caroline Merrill			

Margaret Walker	Annie Walker	Elizabeth Jane Walker
b. 6-18-1902	b. 9-16-1904	b. 4-7-1907
m. Everell Hayes	m. Feno Carter	

THE ALEXANDERS OF FORFAR



WALKER COLLATERAL LINES

WILLIAM WALKER — b. 1835 Kirriemuir — had farm "Heather Stacks" — had three brothers and two sisters:

James Walker — b. 1826 Kirriemuir — farmed "Mosside" — grandson, Alexander Walker, owns farm today

Alexander Walker — b. 1839 — had farm "Quilkoe" in Forfar

Andrew Walker — b. 1831 —married Elizabeth _____ and came to Boston area

Euphemia Walker — b. 1828 — married _____ Wilson and came to Boston area

Isabel Walker — b. 1846 — married _____ Lowson

DAVID ALEXANDER WALKER — b. 1865 Forfar — had one brother and two sisters:

William Walker — married Jean Balharry — stayed in Scotland — had three children:

William Walker — b. 1889 — married Nance _____

Evelyn Walker — b. 1896 — married William Soutar

Anne Milne Walker — married Frank Ferrier

Annie Walker — married _____Loudfoot — lived in Scotland

Agnes Walker — married Alexander Robertson and came to Massachusetts

THE WALKERS OF ANGUS COUNTY

OUR first trip to Europe with brother William Walker of Northboro, Massachusetts, and his wife Caroline, included a few days in Scotland. We had allowed just twenty-four hours to visit Forfar to look up relatives, see Will's birthplace, and visit "Heather Stacks," their grandfather's farm.

What a welcome we received! Evelyn and Willie Soutar insisted that we stay in their home in Kirriemuir instead of at the Forfar Hotel where we had reserved rooms. After a visit to the attractive old farm, "Heather Stacks" we drove to Montrose for an elaborate tea at Annie and Frank Ferrier's. We stopped at the ruins of beautiful old Arbroath Abbey and then on to the Seaforth Hotel where the Soutars gave a dinner party for us. Here we met another Will Walker, brother of Evelyn and Annie and Jack Balharry, another cousin and his wife. No wonder we got along so well, Evelyn, Annie, and Will were double cousins so the family ties were very strong. Two Walker brothers had married two Balharry sisters, and one couple had gone to Northboro, Massachusetts, while the other family remained in Scotland. We had a delightful visit of just twenty-four hours. We all felt so close that we have returned on each of our succeeding seven trips to Europe.

Mosside, Forfar, Scotland, home of the Walkers since 1800

On our second trip we were taken to Mosside, a farm in Kirriemuir, where I had traced the Walkers through the parish registers back to a William Walker and wife Isabel Glenday in 1803. It originally was part of the estate of the Earl of Strathmore, owner of Glamis Castle, where Elizabeth, wife of George VI, was born. Descendants of William Walker had farmed Mosside up to recent times. Alexander Walker, my husband's second cousin, was able to purchase it and now lives there and raises cattle.

Not too far away we visited the ruins of a small stone castle which we had been told was on land owned by an earlier Walker. We became quite excited over this historical connection but later learned that we had been misinformed so could not claim it as an ancestral home.

We have been entertained at Mosside a number of times. On one occasion Alec Walker took my husband grouse shooting up one of the glens; then after a turkey dinner at Mosside, the men went out again and waited by Alec's pond and shot duck when they flew in at dusk. At other times they have gone fishing for salmon in the Esk.

Town Hall and center, Kirriemuir, Angus, Scotland

Kirriemuir is a neat little town, famous as the birthplace of Sir James Barrie. One house is pointed out as the original of "The Window in Thrums," and the attractive little town hall in the small town square was a setting in "The Little Minister."

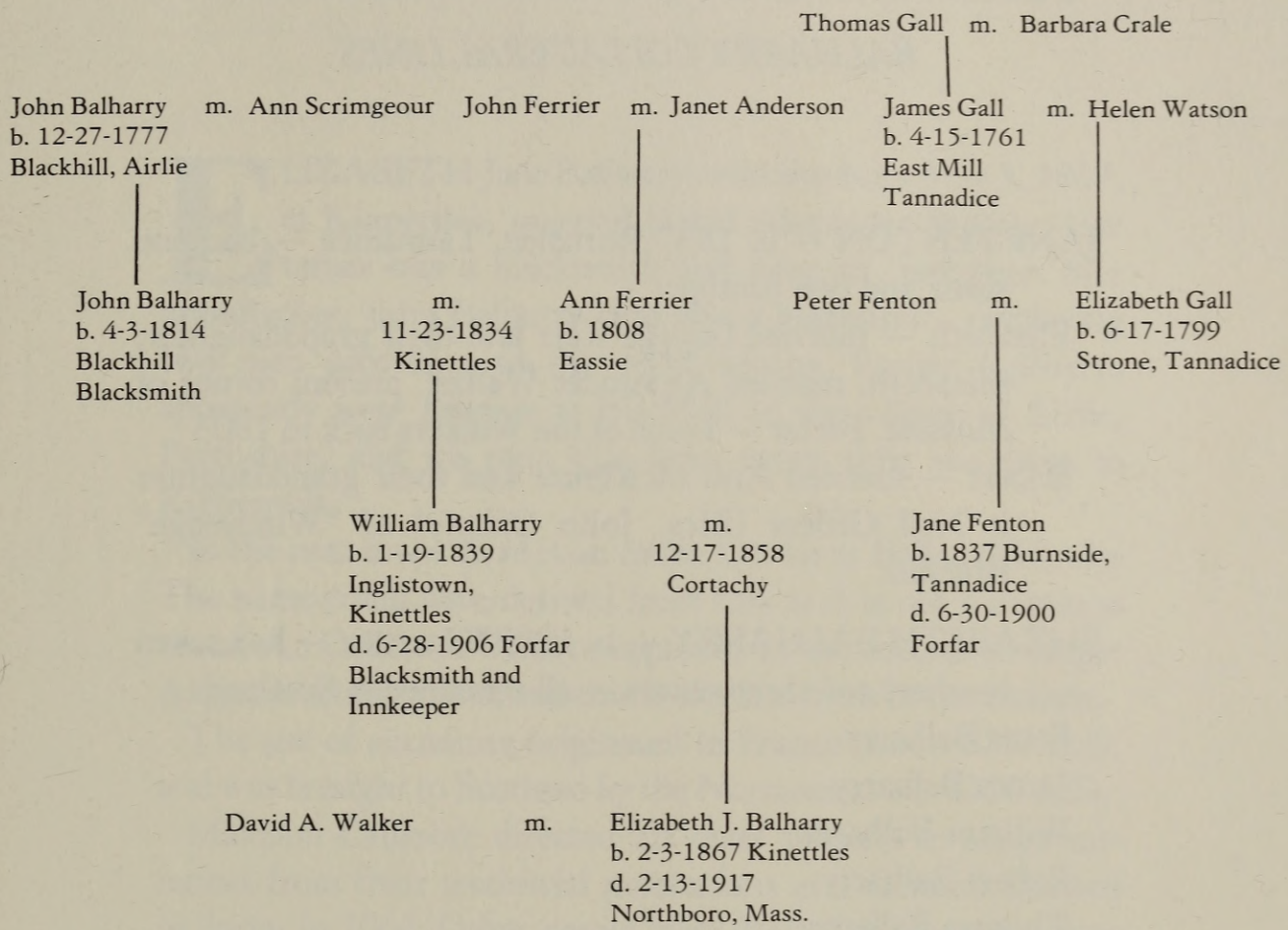
There are beautiful farms all through this area, some raising thoroughbred cattle and others specializing in raspberries. The Soutars have seven acres of raspberries, a treat we especially enjoyed when we were there in July or August. After we were introduced to a farmer friend of the Soutars and found he owned both a Rolls Royce and a Mercedes Benz, we decided that the farmers must be doing very well in Scotland!

My husband's grandfather, William Walker, married Agnes Alexander whose father and grandfather were farmers in Carmylie. Her mother's family, the Huttons, were brewers in Forfar. We visited the brewery, an ancient looking stone building whose most valuable asset was a well yielding large quantities of pure water still used today for soft drinks.

We were especially interested in this branch of the family because, in 1963, we had bought the old grandfather clock which had been brought from Scotland by Agnes Walker Robertson around 1900. This had been inherited by her mother, Agnes Alexander, from her grandparents. The clock was made in Forfar by C.D. Tough, and from what I have been able to learn about these old clocks, it would seem to date from about 1795. My guess is that it came from the Alexander Huttons since they lived in Forfar and they had a daughter Agnes besides the Catherine who married Andrew Alexander. The Alexanders had eight children and the one named Agnes Hutton Alexander was the one who was given the clock.

The clock is one of our treasures. We had it in our California home for eight years, and now it is back in Connecticut standing in our living room ticking away the hours as it has for almost two hundred years.

THE BALHARRYS OF ANGUS COUNTY



BALHARRY COLLATERAL LINES

JANE FENTON — b. 1837 Burnside, Tannadice — had one sister and one brother:

Elizabeth — married George Kerr and their granddaughter, Elizabeth, married Alexander Walker, present owner of Mosside, Forfar — home of the Walkers back to 1803

Robert — married Ann McKenzie and their granddaughter is Nell Officer (Mrs. John Officer) of "Windyedge" Brechin.

ELIZABETH BALHARRY — b. 1867 Kinettles — had seven brothers and three sisters — all remained in Scotland:

Peter Balharry
James Balharry
William Balharry
Robert Balharry
Thomas Balharry
John Balharry
Richard Balharry
Julia Balharry married _____ Anderson
Mary Balharry
Jean Balharry married William Walker

THE BALHARRYS OF ANGUS COUNTY

ELIZABETH Jane Balharry, who was born May 3, 1867, at Kinnettles, married David Alexander Walker. Her father was a blacksmith and later an innkeeper. Her grandfather, John Balharry, was also a blacksmith, employing two men according to the 1851 census. Earlier Balharrys apparently were farmers at Blackhill in the village of Airlie, Perthshire, and we pass this farm every time we drive to Kirriemuir.

In the next town there is an estate known as Balharry House. The name could have derived from this as it is not a common name. An Osbert de Balhare appeared in the records of Cupar Angus at an early date, and this is another town in the vicinity.

The use of surnames originated in France about 1000 A.D. and was brought to Scotland by the Normans about 1100 A.D.

Malcolm Canmore directed his chief subjects to adopt surnames from their territorial possessions at a General Council in Forfar in 1061. Other names were derived from occupations or places of residence. There are some very interesting examples of some of these family names in the early records:

A John de Fenton was the sheriff of Forfar in 1261 and 1262. This name first appears in Angus county.

There was a Nicholas Low in Scone in 1331, and John Low and Robert Low were witnesses in Brechin in 1583 and 1589.

An Alexander Gall was chaplain at Finhaven from 1499-1513.

Glenday was a common name in Angus from the district of that name. A William Glenday obtained a decree against The Earl of Crawford in 1569.

Ferrier, meaning blacksmith, is an old name in Angus and Watson, "son of Walter," was common in the northeast coun-

ties, with a Nicholas Watson of Dolkerth holding land in Arbroath in 1450.

Kidd or Kyd is an old surname, and the Kyd family is found in the Dundee burgh records from 1520 to the present day. Robert Kyd of Dundee was one of eleven sent as representatives of the seventeen royal burghs to Berwick upon Tweed to negotiate for the release of King David II in 1357.

David Carrail (Crale) was sheriff of Forfar in 1513, and Patrick Huttoune was burgess of Dundee in 1649.

The name Scrimgeour is thought to be of Celtic origin. The name means "fencer" and the first one of any prominence was Alexander Schrymescher who leased lands near Dundee in 1298 and was Constable of Dundee Castle. He held the office of royal standard bearer as the result of some unusual feat of arms for King Malcolm. This office has been hereditary in this family ever since that day.

Except for the names Walker and Alexander, all the names in the Walker and Balharry family tree seem to have originated in Forfarshire, which is now a part of Angus county, and the eastern part of Perthshire. The name of Alexander is more common on the west coast of Scotland.

Heather Stacks, Forfar, Scotland

Jhon Walkar was a member of the Guild of Ayr in 1431. The name means "a fuller of woolen cloth." Johannes Walcar was the burgess of Perth in 1546. Many Gaelic names were anglicized, and one authority claims that "Walker" comes from the Gaelic "Macnocater."

I have been collecting old family names as other people collect china or silver or art objects, and all these names have been gathered together in the name of Walker in our son, John David Walker, and our daughter, Elizabeth Roemer Walker Geyer.

The Walker name will be carried on through our two Walker grandsons, David Bray Walker and William Alexander Walker. I hope these two, and their sister Elizabeth, and our Geyer grandchildren, Laura Grace, John Walker, and Joanna Elizabeth will find this account of their ancestors interesting.

Clarence C. and Grace T. Walker
and, clockwise, from lower left Elizabeth G. Walker,
Susan B. Walker, John D. Walker, Richard E. Geyer,
Elizabeth W. Geyer, J. Walker Geyer, Joanna E. Geyer,
Laura G. Geyer, David B. Walker and William A. Walker

THE CLARENCE COOK WALKER FAMILY OF WELLESLEY HILLS, MASSACHUSETTS, SAN FRANCISCO, AND FAIRFIELD, CONNECTICUT

Clarence Cook Walker
b. 3-20-1900
Northboro, Mass.

m.
8-5-1926
Cleveland,

Grace E. Tompkins (Euphemia)
b. 2-9-1904
Cleveland, Ohio

John David Walker
b. Boston, Mass.

m.
1-4-58
Bridgeport

Susan Bray
b. Bridgeport, Conn.

Richard Geyer
b. 12-4-1926
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